

THE  
PRINCIPALL  
POINTS

OF THE FAITH OF THE  
CATHOLIKE CHVRCH.

Defended against a writing sent to the King  
by the 4. Ministers of Charenton.

BY THE MOST EMINENT.  
ARMAND IHON DE PLESSIS  
CARDINAL DVKE  
DE RICHELIEV.

*Englised by M. C. Confessor to the English  
Nuns at Paris.*



AT PARIS.  
By SEBASTIEN CRAMOISY,  
Printer to the King.

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M. DC. XXXV.



THE  
PRINCIPAL  
POINTS

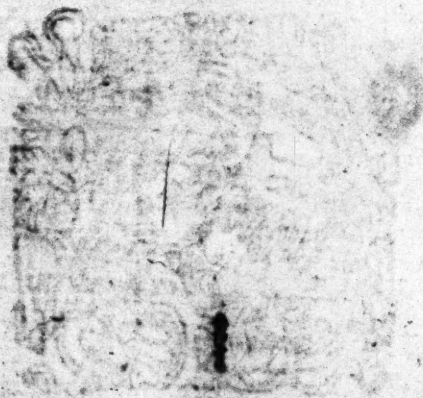
OF THE FAITH OF THE  
CATHOLIC CHURCH

Defended against a wrong tenor of thinking  
by the late Mr. Chalmers

BY THE REV. JOHN DE BLESIS  
OF THE CATHOLIC CHURCH

REV. J. A. LEV

Printed for the Editor  
MUSEUM



AT R. A. L. E.  
BY SEBASTIEN C. A. C. A. C.

Printed for the Editor

MUSEUM



THE AVTHORS ESPIST.  
TO THE KINGE.

**S**OVERAIGNE,

Knowing well that it be-  
seemes à Bishop to speak in  
the behalfe of the Church and his King  
and seeing that the writinge of the Mi-  
nisters of Charenton made bold to ad-  
dresse it selfe vnto your Maiesty  
both against the Catholike Church and  
by consequence, against your Maiesty  
since that beeing her eldest sonne, her  
interests are yours, I iudged it to be my  
duty not to remayne silent, especially  
amongst such as triumphed, vpon this  
occasion, as though forsooth, they had  
borne away some glorious victorie over  
the Faith of our Ancesters.

This was that (Souveraigne) which  
inviited me to imploy my vacant tyme,  
to make the Church her innocencie ap-  
peare as glorious in your Maiesties sight,  
as she hath bene represented unto you  
blame-worthy; and the Belief of her  
Accusers as pernicious, as they strive to  
haue it esteemed holy.

In the performance hereof I will vse  
the greatest moderation that I can possi-  
bly; desiring, that as our Beleife, and  
theirs with whom I am to deale, are  
contrarie, so may also our manner of  
proceeding be. And in lieu of the bitter-  
nes by which they impose upon vs sun-  
drie calumnies, we may render to them  
truth accompaigned with such sweetnes  
that if they dispense with their passions,  
they may receaue occasion of content.

Thence they shall knowe that our de-  
signe is, to doe them good, not euill: to cure,  
not to wound them: and that we are so



farre from hating them as they pretend,  
that wee doe vnfeynedly loue them, and  
in such à measure, as that we hate not  
their Doctrine but by reason of the loue  
which we beare vnto their persons: being  
à thinge impossible, that à man should  
not haue in horroure, the kinfe that mur-  
ders his friend, and the poison which be-  
reeues him of life.

We loue them ( Soueraigne ) in  
so full à measure of Charitie, that in-  
steede of wishing their hurt, as they mis-  
conceauue, we most humbly petition to  
your Maiestie to enrich them with  
your Royall fauour, by endeavouring ef-  
ficaciously to roote vp the errours which  
haue taken deepe roote in their harts,  
and to procure their conuersion. And  
that they may not conceauue that vn-  
der pretext of their Good, it is their  
hurt that I ayme at, and, that speaking  
of their conuersion, I would incite your

Maiestie to force them vnto it; I will  
assure your said Maiestie, that the sweet-  
test wayes are those, which I apprehend  
most conuenient to reclame christian  
soules from error: Experience tea-  
ching vs, that offentymes, violent reme-  
dies serue onely the more to exasperate  
the maladies of the mynde. By this  
meanes your Maiestie corresponding  
to the glorious title of **MOST  
CHRISTIAN**, purchased by  
the pietie of your Predecessours, shall  
publish your selfe the most famous king  
in the world, and shall more and more  
establish a constant peace and repose in  
your dominions. It being indoubtably  
true, that it is a thing incomparably  
greater to gaine soules, then to conquer  
Kingdomes: And by how much more  
your subiects shall be united to God, by  
so much shall they be more surely ad-

dicted to your Maiesties service.

Now whereas, in the diseases which doe affect the parts noble, remedies are to be applied which are proper vnto them; obseruing, that besides that heresie is as poyson which of its owne nature tends to the seasure of the hart, the Ministers, haue particularly addressed their writing to your Maiestie which is the hart that doth quicken this flourishing Realme, though I know, yea it is a thing known to the whole world, that the soliditie of your faith preserues it from all perill, yet I conceaued that my dutie did engage me, to present vnto him the Antidote which I hope will be so much more agreeable vnto him, as my designe, is to testifie vnto him by this action, that all the endeouours of my life, shall neuer haue other ayme then



his service. It is the Protestation  
that he makes who is


**DREADE SOVERAIGNE,**

**Your Majesties,**

**Most humble, most obedient, and  
most loyall subiect and servant  
ARMAND BISHOP OF LVCON**



## TO THE READER.

AVING learned of S. Augu- Aug. l.  
2. con-  
tra list.  
Pist.  
lians  
cap. 29.  
stine that it is a meere follie  
to speake without prooffe  
in matter of religion; and seeing that  
the writing, which moued me to vn-  
dertake this *defence of the principale*  
*points of Faith*, touched all questions,  
without prouing any one, I was long  
tyme of opinion, that it rather me-  
rited to be despised then answered.

But hauing vnderstoode (as it is  
the custome of the weake to tryum-  
phe at small matters, and by cun-  
ning out of faigned aduantages, to pu-  
blish victories which they obtayned  
not) that the pretended Reformers  
of these parts, sent abroad this wri-  
ting with a flourishing vogue, and di

*Hilar.  
in Psal.  
64.*

uulged euery where, that it was an  
Arsenall, which within a litle compasse  
comprised all the engines requisite  
vutterly to ruine the truth of Catho-  
like religion; and considering with S.  
Hilaire by how many guiles, and sub-  
tilties heresie strives to peruerter faith,  
I iudged it better to replie, then passe  
it ouer in silence, and herevpon  
I resolved to vndertake this de-  
fence.

My purpose is to discover  
That the Ministers of Charenton,  
are ill grounded in all their preten-  
tions.

That they haue all the reason in the  
world to commend our Kings, and  
no occasion at all to complayne ther-  
of as they doe.

That their Beliefe is not hated for  
the reasons they alleadge, though  
worthy of hatred, for many others;



which cunningly they conceale.

In conclusion, that the Catholike Church, her Ministers, and all those whom they accuse, remayne free from the crimes which they impose vpon them.

To effect this, I haue diuided this booke into 19. chap. in the first 14. I satisfie the Ministers writing from point to point. The other five are spent in deducing the reasons for which their doctrine ought to be abhorred of all the world.

The Reader may please to know, that studying breuitie in this my answere, I haue no intent, to heape together all that might be said vpon euery point, and yet say enough too to make it impossible for our aduersaries, to shake or moue what I shal establish.

Further let him know, that as often

as I can possibly, I make vse of their confession of Faith with whom I deale, and of the testimonie of their owne Authours, so that, without blushing and Lying both at once, they shall not be able to call in question the truth which I publish.

I had tyed my selfe to the onely confession of their Faith, if I had found it as compleate and intire as full of defectes. But wheras they cō-  
tayne not halfe the points which are in controuersie betwixt vs; and those which they cōtaine being expressed in an obscure, and reserved manner, I was forced to haue recourse to their Authours; to Calvin and Luther amongst the rest, whose authoritie they cannot reiect. Not Caluins, because they make theselues his followers in a peculiar manner; gathering out of his wor-

kes, their confession, their Church-  
prayers, their Catechisme, and the  
forme of administring, their Sacra-  
ments. Nor Luthers, since they  
esteeme him the Apostle who reesta-  
blished the puritie of the Gospell,  
and acknowlegde that those who  
imbrace his doctrine, doe but make  
vp one Church together with  
them.

*Calum  
lib. de  
Arb. cōt.  
Pegkiss.  
Witak.  
ad va-  
tionem  
Cam-  
piani.*

I beseech the Ministers that if  
they answer me, they doe it inge-  
nuously, and giue satisfaction to  
each point of this booke, so that  
I may take as confessed all which  
they doe not contest. I coniure,  
them, that in their answer, they doe  
either ingenuously confesse what we  
hold, or at least, that they make  
their owne defence without ambi-  
guitie in words. If they giue vs clear-  
ly to vnderstand what their beleife



*Hieron.*  
*ad Ctesiph.*  
*cont.*  
*Pelag.*  
*Ecclesia*  
*Victoria*  
*est*  
*et*  
*aperte*  
*dicere*  
*quod*  
*sensi-*  
*ss.*

is, we shall be greatly obliged vnto  
 them, since we haue ordinarily more  
 difficultie to fish it out then to con-  
 fute it: which thing S. Hierome had  
 experiencēd in histyme speaking to  
 Heretikes in these tearmes. *It is à*  
*victorie to the Church, for you to ex-*  
*presse in cleare tearmes what you*  
*hold.*

To conclude, the Ministers  
 may please not to esteeme they haue  
 answered sufficiently, if, when I haue  
 alleadged à passage of their an-  
 thours for à thing, they produce  
 another of them who affirms the  
 contrarie; because they cannot  
 thence cōclude, that they taught not  
 that which I pretend, but onely con-  
 firme that it is the customarie pro-  
 ceeding of Heretikes to contradict  
 one another.



THE TRANSLATOR TO THE  
*Gentle Reader.*



His excellent peece in the opinions of all that read it, was the first sallie of that excellent witt whom all that knowes admires, and who knowes him not that loues à subiect of admiration? To comply with à holy and inbred hatred against Heresie (which from his childhood he alwayes perceaued in himself, and found with yeares to grow vpon him) he made à retreat from the affaires of the Church and the state to serue them both more profitably. In that short leasure he conceaued and brought to light this : conceaued also an other, to witt à somme of all controuerfies, (which I haue had the honour to see) wherein he hath drawn all the grounds of Catholike faith into forme, making against them the best obiections that could be found in any Authour, and solued them also in forme. This he performed with such assiduité, and earnestnes of studie, that

*Morinus* is  
br. of. the  
Cong. of the  
Orat. of le-  
sus in his  
Red Ep.  
1631.

his domestikes who were eye-wittnes-  
ses of it, will speake as much in fauour  
of his singular industrie, as others  
of his incomparable fulnes of witt.  
Howbeit being by the interests of the  
Church called backe from his pento his  
sword, he had not tyme to put it out to  
publike view. But as I am a stranger in  
France, so am I a stranger in the know-  
ledge of his prayses. Take them then  
from such as know them. As learned  
they are able to iudge: as Religious  
their iudgement will be impartiall: and  
I, least I might marre their testimonies,  
will make them speake in their owne  
words.

*De Bar-*  
*vants Ar-*  
*ebbishope of*  
*Arles.*  
*Praysed for*  
*his eminent*  
*capacitie,*  
*agood pie-*  
*tie, and*  
*Learned*  
*Workes.*

*Pauline* is  
*Pr. of the so-*  
*cietie in his*  
*Ep. to the*  
*Card. 1631.*

Vostre eminente capacité qui n'a  
rien d'egal que vostre pieté, que vous  
auez tant de fois employé, & employez  
encore tous les iours si vtilement à la  
gloire de Dieu, & au bien des ames. Et  
un peu apres. Les doctes liures que  
vous mistes au iour, qui ont instruit &  
edifié toute la France.

*De liberalitate et ualioquentur alijs, qua*  
*tantis in fortuna copijs ac tantis opibus*  
*nihil est ruium. Quid porro moderationi*  
*tue par est tantis in honoribus? hac orna-*



bunt inquam alij, & animi tui victorias,  
& sagacissima mentis præsensiones, &  
consilia, & dicta & facta persequentur  
tua, quibus ut omnes omnium retro secu-  
lorum sapientes facilè antecedis, ita nullam  
posteris, non dicam assequendi, sed laudan-  
di dumtaxat, & ornandi tui modum re-  
liquisti.

He extolle  
him for Li-  
beralitie  
Moderatio.  
Counsell.

Vnum esse timendum bonis omnibus  
arbitror, ne hanc tantam & tam inusita-  
tam terris, supraque genus hominum ex-  
celsam virtutis indolem, denique Calum  
nobis inuideat. Tua fide ac pietate, pruden-  
tia, iustitia, virtute denique tua stas, hæc  
caelestia sunt. Nihil vspiam in terris tibi  
par habemus ingenio, cor silio, labore,  
nanitate, tanto inquam calum grauius ti-  
mendum est. Sed vniuersa Gallia, & Lu-  
douico Iusto petenti nihil non indulgere ce-  
lites possunt.

Pauline.  
Pa. of the  
society.  
1631.  
He extolls  
him for his  
incampara-  
ble Sertue.  
Fidelitie:  
Pious.  
Prudence.  
Iustice.  
singular.  
Witt.  
Counsell.  
Labour.  
Industrie.

Duplicem in te Helia & Helizei Pro-  
phetarum spiritum, rerum puta diuinarum  
& humanarum cognitionem, vsumq; con-  
templantes, atque copiosa caelestis gratia  
charismata cum Ecclesiastica purpura Lu-  
douici Christianissimi fauorum circumdata  
varietate, laudantes, votis pientissimis  
apprecamur.

Rob. De-  
nyaldus De-  
canus. 1633.  
commends  
him for the  
Knowledge  
of diuine  
and humane  
things.



Is quarendus opinor, & asciscendus  
 Patronus fuit, primum minimè profanus  
 homo, sed sacra, & huius argumenti simi-  
 li dignitate præditus: tum acerrimi idem

Petavius à ingenij, qui capere ista posset, ac de ijs causâ  
 Pr. of the Veluti cognita iudicaret.  
 societie.

Prayseth  
 him for his  
 excellent

Wise and  
 iudgment.

The same  
 cōmendation

for his late  
 to Words

Religious.  
 Petavius

Kal. Apr.  
 1627.

Peregrinus  
 Minime 4.

Kal. Octob.  
 1630.

Ex ea societate sum quæ se tibi cum  
 aliàs semper benevolentia nomine obstri-  
 Etam meminit, tum nuper summis suis  
 temporibus recreatam, per te modo sospi-  
 tem, & incolumem esse profitetur.

Per te fieret purpura clarior religio  
 auctior, & Ecclesiæ status solito aug-  
 stior: nam quæ prius in varijs Gallia pla-  
 gis sordes contraxerat ob Babilonios, puta  
 hæreticos, inductis postmodum mutatorijs,  
 ac reformatis tuo consilio ætatis nostræ cor-  
 ruptelis, iam primæus se ingerit auita pie-  
 tatis cultus, & verus emicat religionis  
 habitus.

The same  
 Author.

Nec tantum vidisti & providisti, sed  
 etiam splenduit tuorum operum fulgor ir-  
 radians, luxit lux tua coram hominibus,  
 quæ de aureo caudelabro per septem lampa-  
 des, id est, per omnimodo lucis exempla co-  
 ruscans non nisi homericos latebat oculos.

Cuinam potius quam tibi consecran-  
 dus erat, qui domi militiaque tot præclara

facinora edidisti, qualia nec à maioribus nostris, nec à maiorum nostrorum aui atavisque edita fuisse accepimus. Tam prospere autem & foelici successu hac à te perpetrata sunt, vt bonorum omnium spes longè superata sint, desideria coequata, & improborum calumnie coruscante virtutis & patientiæ tuæ splendore penitus extinctæ.

Morinus à Pr. of the Cong. of Orat. of Iesus commends for him proWesse and patience, and for many famous actes performed in peace and in Warre.

Cuius nomen eruditione, eloquentia librisque aduersus Ecclesiæ hostes conscriptis vniuersam Galliam gloriosissimè peruenit.

The same Author commends him for his learning and eloquence.

In Ecclesiæ igitur conseruationem, Patriæ salutem, & literarum decus, res hætenus inauditas & opinionum hominum incredibiles perpetrasti.

The same Auth. Prayses him for conseruing the Church his countrie, and learning.

Vn seul escrit de peu de cahiers; mais vn pressis de ce qu'il y a de substantieux en tous les liurès saintes, ayant eu plus d'efficace en l'esprit des vns & des autres, que tous les gros volumes ensemble de ces illustres Prelats, de Saintes, de Bellarmin, de du Perron, & d'une multitude incroyable de tres-celebres Docteurs, la conuersion qui s'en est ensuiuie des plus signalés, avec la fuite ignominieuse de ces quatre supposés de l'heresie, nous assurent que vous l'avez terrassée.

Guillebert in his Ded. Epif. to his Para. Upon S. Paule 1631. He prefers him in this little Worke before Perron, Bellarminc, and Many other famous and learned Prelates.

Petanius in one  
of his Ded. Epif.  
to the Card. Pra-  
yseth him for le-  
arning and elo-  
quence.

The same com-  
mends him for  
his fidelitie and  
prudence in the  
King his affis-  
res, Whose iudg-  
mēt of the Card.  
he repates as  
Gods.

These same com-  
mends him for  
the puritie of his  
intention in the  
Catholike cause.

The 4. Para-  
grafes following  
are found in a  
letter of the Re-  
ligious ( cited  
below ) to my  
Lord. Card.  
Wherin they  
commend him  
for his care and  
diligence to di-  
vert disunion  
from the Chul.

Qui te non noverit, potest ex ediciis à te  
libris coniecturam capere, quos partim in-  
stituendis Catholicis, partim confutandis  
Hæreticis eruditè ornatèque scripsisti.

Idem denique Vt quæ sunt priora om-  
nibus attingam Ludouicum Regem impu-  
lis, te Vt adhiberet in regno gubernando  
curarum omnium consiliorumque partici-  
pem, ac tuæ fidei ac prudentiæ grauissima  
quæque committeret. Cuius de te Principis  
iudicium, non solum Vt iusti, non Vt sapien-  
tis solum, sed Vt innocentis ac Deo chari,  
propeque familiaris; sicut tanquam à iustitia  
ipsa, à sapientia, ab innocentia, postremo ab  
ipso Deo, profectum debet videri.

Intelleximus eò te spectasse pridem,  
quod & nondum perfectare, ac ne susce-  
pta, aut deliberata quidem prò te tuleras,  
Vt civilibus pariter ac Ecclesiasticis rebus  
Gallie compositis, liber Vbiq; Catholica  
fidei campus aperiretur.

L'experience que nous auons des  
fautes precedentes, qui ont presque ren-  
du les maladies incurables, augmente  
infiniment l'admiration que merite vô-  
tre soin & vostre bon-heur à diuertir les  
moindres occasions de des-vnion entre  
les enfans de l'Eglise, & de n'en perdre



aucune de celles qui peuuent seruir, à re-  
primer l'insolence de ses ennemis. En  
quoy vous n'apportez pas seulemēt vne  
indicible vtilité à nōstre siecle, mais aus-  
si vous preseruez la posterité de la con-  
tagion de ces maux qui croissent avec  
l'âge, & trauaillant pour l'Eternité,  
vous laissez à ceux d'après nous des an-  
tidotes excellens, & des rares instru-  
ctions. fol. 40.

Que s'il nous est permis de prendre  
part en la reconnoissance de tant d'obli-  
gations que vous ont l'Eglise & la Fran-  
ce: & si pour nōstre consolation nous  
osons augurer l'accroissement du bien  
futur, par la reueuē de celuy que le pu-  
blica receu & reçoit de vous tous les  
iours: nous pouuons dire, *Monseigneur*,  
pour vne verité si claire dans l'approba-  
tion generale, qu'en la taisant il y autoit  
autant de subject de nous accuser d'in-  
justice ou d'ignorance, qu'en la publiant  
nous sommes exempts du blasme de fla-  
terie, ou de credulité. fol. 40.

Or laissant aux autres à dire tant de  
generieuses actions, que vous auez con-  
tribué à cette felicité, nous ne pouuons  
obmettre en ce lieu la reconnoissance

aren of the Cath.  
Church; and to  
repreſſe the inſo-  
lence of her ene-  
myes: for his ma-  
ny obligations to  
the Church and  
his contrie. for  
his ſpright intē-  
tions and pru-  
dence which  
guide his deſi-  
gnes: for his zeale  
of juſtice: for ta-  
king his laſt coun-  
ſell from no  
other then God  
himſelf: for his  
conſtancie in not  
permiſſing the  
vanishing blaſts  
of calūnie ſhake  
his affection to  
ſerue the Church,  
and to endeavour  
the peace of  
Chriſtendome.  
F. Nicholas Gen.  
of the Domi-  
cains.

F Euſtace of S.  
Paule aſſiſtāt to  
the R. F. Gene-  
rall of the Feuill  
F Carcat Prior  
of the great  
Conuent, of the  
Auſt.  
F. P. Gueret  
Correſtor of the  
Mnimes of the



place Royall in  
Paris.

Lo Vis de la Salle  
Superieur of the  
house of the Pro-  
fessed of the So-  
cietie of Iesus at  
Paris.

Stephen Binet  
Rector of the  
Coll. of Clair-  
mont of the So-  
cietie of Iesus.

F. Claude le Pe-  
xit Gardien of the  
Cordeliers in  
Paris.

F. M. Doles the  
first Lector and  
Doctor of Divi-  
nitie at the Cor-  
deliers in Paris,  
and F. Bonaven-  
ture of the Mo-  
naster of God Prior  
of the Disalced  
Carmelites of  
Paris.

F. Michael Fomet  
superiour of the  
Augustins of the  
Conuent in S.  
Germaines su-  
burbs.

F. Leon de Paris  
Gardien of the  
Capucins of the  
Conuent of S.

Honorio. Fr.

Jameses. Fr.

Jamesstreet. F.

Renauld de Vault Prior of the great Conuent of  
the Carmelites of Paris Doctor of Divinitie.

que merite la droite intention & la pru-  
dence qui guident vos desseins, & les  
rendent heureux. C'est ce zele de la lu-  
stice à laquelle appartient ce que l'on  
doit à Dieu en la religion, & au prochain  
par la protection du bon droit, qui a con-  
duit vos entreprises avec tant de sujet  
d'admiration, qu'il semble que les eue-  
nemens ont souuent surmonté vos pen-  
sées. Ce qui donne à cognoistre, qu'a-  
prés que vous avez preueu tout ce que  
l'entendement humain peut conceuoir,  
vous avez pris vostre dernier conseil  
avec Dieu, qui vous a fait esperer & ob-  
tenir des choses si importantes à son  
seruice. fol. 42.

Ce nous sera beaucoup d'honneur de  
marcher de loin après vous, & d'imiter  
selon nostre cõdition vostre fermeté, &  
ne permette point que le vêt passager de  
la calomnie esbranle vostre forte affe-  
ction de seruir à l'Eglise, & de contri-  
buer vos soins pour appaiser les troubles  
de la Chrestienté, où nous prenons vn  
interest bien plus sensible, qu'en ce qui  
nous pourroit concerner.

Archangell of Paris Gardien of the Capucins of S.

Baltazar Langlois Prior of the Dominicans of S.

Renauld de Vault Prior of the great Conuent of  
the Carmelites of Paris Doctor of Divinitie.



THE  
PRINCIPALL  
POINTS OF THE  
FAITH OF THE  
Catholike Church,

*DEFENDED AGAINST  
the writing directed to the  
king by the foure Ministers  
of Charenton.*

---

THE FIRST CHAP.

MINISTERS.



OVERAIGNE LORD

*The knowvledge which we  
haue of the mildnes of your  
naturall disposition makes vs  
hope that you will heare vs in our iuste com-*

A

## 2 A defence of the Cath. Faith

plaintes; and that to giue iudgement in an important cause, you will not be satisfied with hearing the accusation. Again, the greatness of your courage, and the vigour of your witt which out-run tyme, and outstrip your age, and wherof God hath already made vse to restore peace to France, fills your subiects with hope to see Peace and Pietie flourish, and Iustice maintayned, vnder your raigne.

---

### ANSWERE.

*Arrius in ep.  
ad Constant.  
apud Sozom.  
lib. 2. c. 26.  
Nestoriani  
tom. 3. Conc.  
Ephes. c. 18.*

ONE may see that by experience in the first lines of your writing, which is frequently noted by aunciēt historians, that it is an ordinarie thing with such as erre in Faith, to charme the cares of Princes with specious words, that they may with more facilitie, make glide into their hearts, and imprint therein, the opinions which they professe. You extolle his Majestie thinking vnder the sweetnes of a truth, to make him take downe that which is depraued in your be- liefs, and to couch vnder faire appea-

*Against the Ministers.* 3

rances the serpent which doth distroy  
soules, as that Ægyptian hidde the  
aspe vnder figues which slew her.  
The qualities which you attribute  
vnto the kinge doe truely appertayne  
vnto him; nor haue I indeede any  
thinge to doe vpon this subiect, but  
to approue the prayses which you  
ascribe vnto him, and withall, to  
adde to them; euery one knowing,  
not onely the strength of his witt, and  
the fulnes of his courage, but further,  
the soliditie of his iudgement, the  
inbred goodnes of his nature, his  
pietie towards his people, and zeale  
in point of Religion. Yet in truth  
one that would be rigorous, consi-  
dering that <sup>a</sup> Henry the eight, king  
of England, vvhom you so highly  
esteem, cōtemnes the prayses which  
Luther, whom he condemnes of he-  
resie, ascribes vnto him; might pro-  
pose vnto his Maiestie to impose silen-  
ce vpon you, or at least to stop his eares  
against that, which, euen with truth,  
you speake to his aduantage. But I will  
nether indeuour the one nor the  
other; the vehement desire and hope

*a Respons. ad  
epist. Luth.*



#### 4 *A defence of the Cath. Faith*

There is nothing sayde in this Chapter of the Ministers inuiting the king to iudge of their cause, answer being made thereto in 3. Chap.

I conceaue of your conuersion, oblige me to treat you more mildly. I will content my selfe to discouer vnto him your craft which consists in thinking to please him in euerie thing, to thend you may please him in this point, and vpon this I dwell, praying you for the prayses you giue him according to your dutie, each subiect being obliged to speake and thinke well of his king.

### CHAP. II.

#### MINISTERS.

**Y**OU haue, SOVERAIGNE, in your kingdome many thousands making profession of the old Christian Religion, and such as Iesus-Christ did institute it, and the Apostles did publish, and put it downe in Writing: who for this cause haue suffered horrible persecutions, which yet could neuer impeach their continuall loyalty to their soueraigne Prince, yea when the necessitie of the kingdome called, they ran to the defence euen of those kinges who had persecuted them. They, (DREAD

## Against the Ministers. 3

SOVERAIGNE ) serued Henry the  
great, your Father of most glorious memorie  
for a Refuge dureing his afflictions; and vn-  
der his conduct, and for his defence gaue  
battaills, and at the perill of their liues and  
fortunes, brought hym by the point of the  
sword to his kingdome maugre the enemyes  
of the state. Of which labours, damages,  
dangers, others then they reape the reuward:  
for the fruite which we reape therby, is,  
that we are constrayned to goe serue God  
far from Townes: that the entrie to any  
dignities is become to vs, for the most part,  
impossibile, or at least, full of difficultie:  
That our new borne children, who are car-  
ried a far of to Baptisme are exposed to the  
rigour of the weather, whence many die:  
that we are hindred to instruct them: yet  
that which doth most agreeue vs, is, that  
our Religion is diffamed and denigrated  
with calumnies in your Maiesties presence,  
while yet we are not permitted to purge  
our selues of those imputations in the presen-  
ce of the said Maiestie.

## 6 *A defence of the Cath. Faith*

### A N S W E R E.

*S. Hieron.  
Osee cap. 10.  
Spumantibus  
verbis tumēt*

*Hieron.  
contra Lucif.*

**I**T is the custome of those that are tainted with error, to brage most of that which they least haue, and to boast of it in aduātigious words which are ordinarie with them as S. <sup>a</sup> Hierome doth remarke. This truely is your proceeding, while you somme vp by millions your followers in France, though now they be reduced to a far lesse number. Imitating herin the Donatists, who, though but few in number, brought downe to a part of Affrike, and that a litle one too, did yet make brages of the multitude of their followers. You make vse of a deceit, yet easie to be discouered: you see that the scripture and all the <sup>b</sup> Fathers make the Catholike Church the lawfull Spouse of Iesus-Christ, more fruitefull then any adulterer: wherev pon you attribute to your selues many brethren: but in vaine, it being cleare, euen vnto the blind, that the number of yours are no more

*Against the Ministers.* 7

considerable, in respect of the kings  
other subiects, then all those that are  
of your professiō in the whole world,  
being compared to those who in all  
christendome liue vnder the lawes  
of the Romane Church. That this is  
so, it is easie for me to proue, by the  
same argument which <sup>a</sup> S. Augustine  
makes vse of against the Donatists for  
the vniuersall Church, making onely  
appareare that your beleife hath no pla-  
ce in diuers townes and places of this  
kingdome, where the Catholike  
Church is, and that yet the Catholike  
Church is found in euery place where  
profession is made of your religion, so  
it is not strange, that when <sup>b</sup> some of  
your owne men doe compare the  
number of their followers with the  
number of Catholikes, they confesse  
that theirs is but smale, the other verie  
great. For the rest, though it were  
true that you could compt your selues  
by millions; that you were spreade  
ouer all France, yet should you get  
no greate aduantage; S. <sup>c</sup> Augustine  
compareing you, by good reason, to  
smoake, which doth vanish so much

<sup>a</sup> S. Aug. cap.  
3. de unitat.  
Eccles. & lib.  
de Past. c. 18

<sup>b</sup> Calvin 2.  
Colof. 2. v. 19  
videmus ut  
modo proceri  
sit ac amplius  
Papa regni  
sed prodigios  
magnitudine  
urget. Et in  
Praef. lib. de  
libero arbit.  
Nos exigui  
sumus homi-  
num manu  
illi (Papista  
ingentem fa-  
ciunt exerci-  
tum.

<sup>c</sup> S. Augus-  
term. 2. in  
Psal. 36.



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the sooner, by how much it is greater and more dilated abroad.

From the multitude of your brethren you make a passage to the antiquitie of your religion, professing it to be Christian, and such as Iesus-Christ did institute it, and as the Apostles did publish and put it downe in writing: vpon which I will obserue foure things.

First I say, that ether your meaning is that you haue the ancient doctrine of the Church, though receaued of new; or that you had and conserued it from all ages by an vninterrupted succession. If the first, (albeit indeede it is false) suppose it were granted you, it were yet vnprofitable, the ancient and true doctrine being insufficient, if a man haue not the Church, which haue he cannot, vnlesse he haue continually retayned the true doctrine. If the second, after you shall haue spent much labour to proue your assertion, yet shall you gather no other fruit ther of, then to shew your antiquitie bounded with the terme of one age, wheras that of the Church of

## Against the Ministers. 9

Iesus-Christ, hath sixteene ages vpon its heade. It is true that your religion is auncient in a certaine sense, sith, as we shall se hereafter, it is compounded of diuers heresies, which were condemned in the primitiue Church, yea euen from the tyme of the Apostles, but you cannot stile it auncient as though the body of your beleife; all the substance of your faith, had from former ages bene beleeued: it being euident that the Article of iustification by speciall faith, which is a part of the life of your religion, was vnknown before the age in which we liue: I adde this word *speciall*, because, though Eunomius, and other more auncient <sup>a</sup> Heretiques, said, *that man was iustified by onely faith*, speaking of dogmaticall Faith, yet none before Luther held that this iustifying Faith did consist in the speciall apprehension that eachone of the faithfull made of the Iustice of Iesus Christ, which is applyed by the beleife they haue to be iustified. For the rest, you being able to name none, who, before <sup>b</sup> Luther, made profession of your whole

<sup>a</sup> *Apud S. Aug. haesf. 54. Et lib. de fid. Oper. c. 14.*

<sup>b</sup> *Luth. tom. 7. Primus fuit cui Deus euangelium prae-  
dicata sunt  
reuelare di-  
gnatus est.*

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*Luth. tom. 2.  
in formula*

*Missæ ait.*

*Nostram ra-  
tionem colen*

*di Deum per*

*Missam fuisse*

*veterem &  
inolitā, suam*

*verorecentem  
& insuetam.*

*Luth. tom. 2.  
ad Princip.*

*Bohem. Deus  
hoc tempore*

*lucem sui*

*Euāgelij rur-  
sus accendit.*

*Luth. tom. 5.  
in cap. I. I.*

*ad Corinth.*

*Absque sua*

*opera nullum*

*verbum ne-  
scitā quidem*

*de Euangelio*

*fuisse audi-  
tum.*

*Calu. in 2. de-  
fens. contr.*

*Vuestphal. ait  
de Luthero*

*quod causam*

*Euangelij a-  
gere caperit*

*& viam pri-  
mus demon-  
strauerit.*

*Spalat. in  
relat. confess. August. Cont. Epistolam fundamen-  
talem cap. 4.*

believe : and that great prophete of  
your Law, boasting in plaine termes,  
that he was the first to whom God vout-  
safed to reueale what he preached ; and  
further clearely acknowledging the  
manner of seruing and honoring God  
in the Masse, to haue bene auncient, and  
to haue taken roore ; and confessing his,  
of the contrarie side, to be new and vn-  
accustomed ; saying moreouer, that God  
in his tyme, had lightened of new the light  
of the Ghospell, which without him one 1014  
had not bene heard of. And Againe  
Caluine assuring vs that it was he,  
that first vndertooke the cause of the Ghos-  
pell, which is, the first who shewed the  
way to others ; who can affirme that  
your religion hath more then an hun-  
dred years of antiquitie ? None, as I  
conceauē, will dare to thinke it, espe-  
cially if they reflect vpon that which  
one of your brethren of the same Age  
with Luthere, secretarie of the Ele-  
ctor of Saxonie, first Abettour, saith,  
such a confession was neuer made, nor onely  
within these thousand yeares, but euen since



*Against the Ministers.* 11

*the Worlds creation, nor is the like confession found in any historie, in any Father, in any Authour.*

Secondly I say, that imitating Luther, who puts the word *Catholique* out of the Creede, you doe not in this place attribute it to your religion, knowing in your consciences, that the name Catholike (a name of so greate waight that it euen retayned S. Augustine in the Church) doth in no sorte appertayne vnto you. It appertaynes not-vnto you, as it doth determine that of all Christian societies, which containes the greatest multitude, as I haue already shewen. Nor yet as it signifies vniuersalitie and diffusion, whether we regard tymes, or places, it being euident: both because you deriue not your origine from Iesus-Christ and his Apostles by an vninterrupted succession of your predecessors, who haue subsisted in all tymes; and withall for that you are reduced to so narrow bounds, that you cannot be said to be spread ouer the greatest part of the world.

Thirdly I say, that since you are, no



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<sup>a</sup> *Pacianus*  
*Epist. 1. Christi-*  
*anus mihi*  
*nomē est, Ca-*  
*tholicus co-*  
*gnomen illud*  
*memuncupat,*  
*istud ostendit.*

<sup>b</sup> *Catholica*  
*Ecclesia no-*  
*men propriū*  
*est huius san-*  
*ctae Ecclesiae*  
*matris omniū*  
*nostrum.*

*Lib. de pud-*  
*icitia.*

*Lib. 4. ep. 2.*

*Serm. 2. cont.*

*Arr.*

*Lib. de grat.*

*Christi. c. 11.*

Catholikes you cannot be tearmed Christians, if the Fathers may be beleueed; for <sup>a</sup> S. Pacian saith that the name of Catholike is the surname of Christians, and <sup>b</sup> S. Cyrille, the proper name of the holy Church of Iesus-Christ. You cannot trulie be Christians because as we haue shewen, your beliefe is hereticall, and consequently, wholly opposite to Christian religion, which cannot be such: for which cause Tertullian, S. Cyprian, S. Athanasius, S. Augustine and others affirme, that an heretike is not to be tearmed Christian.

Fourthly I note, that you doe impertinently sustayne that your religion was instituted by Iesus-Christ; published and put downe in writing by the Apostles, sithence, being hereticall, as I haue alreadie said, and as shall be made manifest in the 16. Chap. of this booke, it is contrarie to the institution of Iesus-Christ: and that, (seeing it manifestly contradicteth the scriptures in diuers points, as I will presently iustifie,) though it be easie for you to affirme, that it is conformable, to

# Against the Ministers.

13

that which the Apostles left in writing, yet will you find it impossible to verifie the same, or to hinder a man to acknowledge the contrarie.

The scripture saith, that <sup>a</sup> a man is not iustified by faith onely; you say, that he is iustified by onely faith, which is found in no part of the scripture. Doe you not then contradict the Scripture? you doe it so openly in this point, that Luther not being able to reconcile the place of S. Iames, with that which he taught, saith, that this great Apostle dotes.

The scripture saith, that we may loue God with all our hart; you say that none can loue God with all his hart. This is not found in all holy writ. Doe you not then contradict the holy scripture?

The scripture saith, that the Eucha-

<sup>a</sup> Iacob. 2. vers

24. Operibus

iustificatur

homo & non

ex fide tantū.

Confession

Françoise ar-

ticle 20 Nous

croyons que

nous sommes

faits partici-

pans de ceste

Iustice par la

seule foy.

Confess. He-

tuet. c. 15. do-

cemus pecca-

torem iustifi-

cari sola fide

Luth. in cap.

22. Gen. Ia-

cob delirat.

Deuteron. 30.

circumcide

cor tuum &

cor seminis

tui ut diligas

Dominū Deū

tuum in toto

corde tuo &

in tota anima

tua Psal. 118. David ait, in toto corde meo exquisiui te. Et 3. Reg. 14.

sequutus est me in toto corde suo. Et 4. Reg. 23 dicitur de Iosia quod

reuersus est ad Dominum in omni corde suo, in tota anima sua & in

uniuersa vita sua. Cal. 2. In st. c. 7. § 5. neminem Sanctorum exiitisse

dico qui corpore mortuo circumdatus ad eum dilectionis scopum pertigerit

ut ex toto corde, ex tota mente, ex tota anima, ex tota potentia Deum

amaret. Parans lib. 4. de iustif. c. 11. Talem dilectionem (ex tota

anima, ex tota mente, ex omnibus viribus) nemo sanctorum habuit.

vel habere in hac infirmitate potest, manet quidem in sanctis aliquid

peruicacis & hypocrisos. Math. 23. Marc. 13. Luc 21. 1. Cor. 11.

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En la forme  
d'administrer  
les Sacremēs.  
Contentons  
nous d'auoir  
le pain & le  
vin pour si-  
gne & tes-  
moignage.  
Et en leur Ca-  
techisme, au-  
traité de la  
Cene. Tu  
n'entends pas  
done (demā-  
de le Mini-  
stre) que le  
corps soit en-  
clos dedans  
le pain, & le  
sang dedans  
le Calice?  
Non (respōd  
l'enfant) mais  
au contraire.  
Et cap. 1. Pet.  
3. v. 21. saluos  
facit baptis-  
ma.

rist is the body and blood of Iesus-Christ,  
and that with addition of such words,  
as designe the true body, and true  
blood. You say, that it is not the body  
and blood of Iesus-Christ, but onely  
the figure, the signe, and testimonie, which  
is not found in any part of the holy pa-  
ges: Doe you not then contradict the  
scripture?

The scripture saith, that baptisme sa-  
ues vs, that we are washed, regenerated by  
the lauer of water. You say, that bap-  
tisme doth not saue, doth not cleanse,  
doth not regenerate, but that it is onely a  
Symbole of our saluation, clenseing, and re-  
generation, which is not found in all the  
bible, doe you not then contradict  
the scripture?

5. The scripture saith that Preists  
remitt sinns: you say, that they doe not

Ephes. 5. v. 26. Vt illam sanctificaret mundans lauacro aqua. Ioan.  
3. v. 5. Nisi quis renatus fuerit ex aqua. Melancthon in locis cap. de  
signis. Non iustificat signa, vt Apostolus ait, circumcisio nihil est, ita  
baptismus nihil est, participatio mensa Domini nihil est, sed testes  
sunt & p̄p̄a diuina voluntatis erga te. Calu 4. Institut. c. 14. §. 17.  
Cauendum ne in errorem nos abducant que ad amplificandam sacra-  
mentorum dignitatem paulò magnificentius à veteribus scripta sunt,  
vt scilicet arbitremur latentem aliquam virtutem Sacramentis anne-  
xam, affixamque esse; quo ipsa per se Spiritus sancti gratiam nobis  
conferant cum hoc tantum illis diuinitus iniunctum sit munus testificari  
nobis ac sancire Deiq̃ nos beneuolentiam. Matth. 18. v. 18. Qua-



## Against the Miniſters. 15

remitt ſinns, but onely that they beare teſtimoniethat they are remitted, which is found in no place of the holy ſcripture, doe you not then contradicte the Scripture?

6. The ſcripture ſaith, that if a virgine marrie ſhe ſinns not: you ſay, that the iuſte man offends in all his workes, which is not found in all holy writt; Doe you not then contradicte the Scripture?

7. The Scripture ſaith, that there be ſome of the wicked and reprobate, who beleue in Ieſus-Chriſt: you ſay, they beleue not, but that they haue onely a ſhadowe of Faith, which is not found in all the ſcripture; doe you not then contradicte Scripture?

8. The Scripture ſaith, that ther are

*cumque ligaueritis ſuper terram erunt ligata & in calo, & quacumque ſolueritis ſuper terram, erunt ſoluta & in calo.*

*Ioan. 20. v. 23. Quorum remiſeritis peccata, remittuntur eis, quorum retinueritis, retenta ſunt.*

*Calu. Inſtit. 3. cap. 4. §. 23. Abſolutio quæ fidei ſeruit, nihil aliud eſt quàm teſtimoniū veniæ ex gratuita euangelij promiſſione ſū-*

*ptum. 21. Corinth. 7. ſi nupſerit uirgo non peccauit. Luth. art. 2. Inſtit. in omni opere bono peccat. idem Calu 3. Inſtit. c. 12. §. 4. Omnia hominum opera ſi ſua dignitate cenſeantur nihil niſi inquinamenta ſunt & ſordes, & quæ iuſtitia vulgo habetur, ea apud Deum mera eſt iniquitas. Ioan. 12. v. 42. multi crediderunt in eum, ſed propter Phariſeos non conſitebantur ut è Synagoga non eucerentur: dilexerunt enim gloriam hominum magis quàm gloriam Dei. Act. 8. v. 13. Tunc Simon & ipſe credidit. Calu. 3. Inſtit. c. 2. §. 9. & 10 talibus fidei teſtimonium tribuitur, ſed per catecheſin. Item, verum hæc fides ſeu umbra ſeu imago, ut nullius eſt momenti ita indigna eſt fidei appellatione. Luc. 8. v. 13. Quia ad tempus credunt & in tempore temptationis recedunt.*



# 16 A defence of the Cath. Faith

some, who for a tyme haue faith, and belecue not in another tyme: you say, that there are none who belecue for a tyme, and loose their faith in another, but that he that beleeueth once, neuer looseth his faith, which is not found in all holy Scripture: doe you not then contradict Scripture?

9. The scripture saith, if thou wilt enter into life keepe the commandements: you say there is no neede to keepe the commandements, yea that euen to say so, is to deny Iesus-Christ and to abolish his Faith, which is not in all the holy scripture; doe you not then contradict the scripture?

10. The scripture saith, that some being once illuminated and hauing tasted the heauenly guift, doe fall, crucifying againe to themselues the sonne of God.

You say that those that are once partakers of the holy ghost, cannot fall from his grace, which is not found

*Calu. 3. Inſtit. c. 2. §. 11. Nūquam diſperis ſemen vita electorum cordibus inſitū & in harmon. Matth. 1 v. 20 fidem quam ſemel inſculpiſit piorum cordibus euaneſcere & perire impoſſibile eſt.*

*Matth 10. v. 19. Si vis ad vitam ingredi ſerua mandata.*

*Luth. 2. Gal. Papiſta docent, fides in Chriſtum inſificat quidē, ſed ſimul ſeruare oportet etiam precepta Dei, ibi ſtatim Chriſtus negatus & fides abolita eſt.*

*Heb 6. v. 4.*

*Qui ſemel illuminati ſunt, guſtauerunt etiam donum caleſte & participes facti ſunt Spiritus S. v. 6. Et prolapsi ſunt rursus renouari ad penitentiam rursus crucifigentes ſibi metipſi filium Dei.*

*Calu. 3. Inſtit. c. 2. §. 11. cit. nunquam diſperis ſemen vita electorum cordibus inſitum.*

in all

# Against the Ministers. 17

in all scripture; doe you not then contradict the scripture?

11. The scripture saith, that God doth take away and blot out sinne as a cloud, removes our iniquities from vs, as far as the East is from the West; makes vs more white then snow: you say, that he neither takes away nor blots out sinne, but onely doth not impute it; that he doth not make vs more white then snow, but that he leaves in vs the fault, and filth of sinne, which is not found in all holy scripture; doe you not then contradict the scripture?

12. The Scripture saith that Beatitude, is a salarie, a reward, the day-pennie of the workemen, a crowne of Iustice: you say, that it is a meere liberallie, and no reward, which is not yet

*Ioan. 1. v. 29. tollit peccatū.*

*Isa. 44. v. 21. deleui ut nubem iniquitates tuas & quasi nebulam peccata tua.*

*Psal. 102. v. 12. Quantum distat ortus ab occidente longe fecit a nobis iniquitates nostras.*

*Psal. 50. super niuem dealabor.*

*Luth. art. 2. aliud est omnia peccata remitti, aliud omnia tolli: baptismus omnia remittit, sed nullum peccatum tollit.*

*Calu. in antid. sess. 5. manet verè peccatum in nobis: Apostolus fideles his verbis non eximit à culpa, sed tamen reatu liberat. Paraus de amiss. grat. cap. 7. Plurima peccata etiam mortalia manent in iustificatis. Remittimus 1. part. tit. de reliquiis peccati. immundities, (peccati) etiam in renatis haret. Confessio Gallica art. 11. affirmamus concupiscentiam etiam post baptismum esse verè peccatū quod ad culpam attinet. Catechismus Palati. quest. 126. Omnia peccata nostra in nobis etiam nunc harent. Vustak. lib. 3. de Concupisc. c. 3. remissio non omnino tollit culpam. Matth. 5. v. 12. Merces. Philip. 3. v. 14. Branium. Matth. 10. v. 9. Denarius. Primo Cor. 9. Coronam incorruptam. 2. Timot. 4. v. 8. corona iustitie. Calu. 3. iustit. c. 15. §. 4. ipsa beatitudo mera est Dei beneficentia & in antid. sess. 6. c. 17. Quod vitam*

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*aternali fa-  
cimus mercedē  
in eo ab illis  
dissentio.*

*Parane 4. de  
iustif. c. 11. &  
13.*

*Prescript. c. 38.  
lib. de haresi.*

found in any passage of holy scripture; doe you not then contradict the Scripture? Certainly you doe, as I could make appeare by a number of other places, if I did not iudge it sufficient to haue shoven it in these twelue points, which doe appeare in the eyes of all the world as the true Symbole of your faith.

Vvhat will you say, Sirs, to these manifest contradictions? That they are no contradictions because the scripture is to be vnderstoode figuratiuely? will you fly to that fraude remarked by Tertullian in the Valentinians, by S. Augustine in the Priscillianists; by other Fathers in other Heresiarkes; by your selues in the Anabaptists. If you doe so, I will say vnto you with S. Augustine. *Vvhat? When we read scripture, doe we forgett the knowvledge we haue of our ovvne tongue, doe we loose the memorie of our manner of speaking? Ought the scripture to speake to vs in any other manner then that which is knowven vnto vs, and which is ordinary amongst vs?* I will adde further with the same sainte, *that as soone as the opi-*

*S. August. lib.  
contr. Faustū.  
l. 1. de doct.  
Christ. c. 10.  
si animū pra-  
occupavit ali-  
cuius erroris  
opinio quicquid  
a' iter afferret  
vnt scriptura  
figuratum ho-  
mines arbitra-  
tur.*



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*nion of any error hath once preposseſſed their mynds, they esteeme all to be figures, which the scripture saith to the contrarie.*

Moreouer, without touching those places in particular wherof ther is question, I will make manifest to all men by two generall arguments, that your euasion is of no force both because there is none who doth not acknowledge, that it is impossible that God should teach vs so many and so greate misteries of our Faith, not by that which they are, but contrariwise, by that which indeede they are not; it being onely the part of an impostor, to speake the contrarie to that which is indeede, in a matter of importance; and also because you cannot inferre out of scripture that which you belecue in the points which we handle, saue onely by the addition of a humane principle (as we shall see hereafter) which is altogether vniust, since in that, you preferre your owne reasō before scripture, not beleeuing what it expressly teacheth, but the contrarie which it saith not, saue onely by a



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 discourse grounded vpon a principle drawn from your owne braine, to wrest that to your owne sense, which you acknowledge in truth to make for vs.

Vve haue sufficiently examined these points; let vs passe to your persecutions. None can be ignorant that the diuell hath his Martyrs; and Lyes haue so Zealous Aduocates, that they will powre out their blood in their defence. wherfore I will not stand to verifie it, it shall suffice onely to note by the way, that since none can pretend glorie for his sufferance for a religion, vnlesse he first proue that it is true: and that as reason, and all the Fathers doe teach vs, it is not the paine but the cause which makes the Martyre, while it is not yet proued that yours is the true Religion, but contrariwise being a thinge manifest, that it is false, you can draw no aduantages from your persecution, vnlesse it be to discouer your selues to stand attainted of a double crime, to witt, error and obstinacie. Your sufferances nether giue testimonie

*S. Aug. serm.  
 9 inter Parisienses.*

*Meletiani apud Epiphan.  
 har. 68. vide Baron. an.*

*Christi 205.*

*August lib 2.  
 contra Petil. c.*

*23 Non baptizantur san*

*guine suo nisi*

*qui occiduntur*

*propter iustitiam. Itē prius*

*est quarendum*

*propter quid*

*patimini Et*

*postea quid pa*

*timini.*

*Cyprian. l. de*

*unitate S Aug.*

*Epist. 61. Et l.*

*3. contra Cresc.*

*c. 48 Martyrē*

*non facit pena*

*sed causa.*

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for your pietie, nor for your courage, but contrariwise, (following S. Augustine) that you are cowardly. They are not crownes of your faith, but, according to S. Cyprian, punishments of your perfidiousnes.

Having spoken of your persecutions you represent your fidelitie and seruices, such, if we belecue you, that euen the king who persecuted you, (to vse your owne words) had fully tasted the fauorable effectes therof. To what pourpose is it to make those indebted vnto you, to whom you owe all that you are? To what end is it to bragge that you were a refuge to that great king in his afflictions and crosses? Vvhy doe you represent his crowne fastened vpon his head by the cement of your blood spilt in many battaills, Frenchmen being no strangers in France, that is, not being ignorant of what past therein? I cannot see to what end you so magnifie your seruices, if not to giue way to all the world, to condemne you out of their owne knowledge; for there are none at all, be they ne-

*S. Aug. lib. 1.  
contra Gaud.  
c. 33. Quisquis  
pro parte Do-  
nati vel sim-  
briam vesti-*

*menti perdidit  
cor non ha-  
bet.*

*Cyprian. l. de  
unit. Eccles.  
Non erit illa fi-  
dei corona sed  
pœna perfidia,*

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uer so sharpe sighted, be they neuer so diligent in runing ouer historie, that can find out, the seruices you haue rendred vnder Francis the first, and Henry the second, who are those vnder whom, you may pretend with most shew of reason to haue bene persecuted; since vnder their raigne endeuour was vsed to stiffe your error in its birth, vnlesse it be, that as there are some who deeme they doe well when they doe no euill, you repute it seruice not to haue disserved, which yet would not be the wining of your cause it being certaine, that if a man be obliged to any one for an euill he did not, it is to him who had power to doe it, and it is euident, that in the raigne of those first kinges, if you had a will to hurt, your infancie did not second you with power to put it in execution.

And if from the raignes of these kinges, one passe to those of Francis the second and Charles IX. and that you pretend to haue serued them, the conspiracie of Amboise against the first, and the Baraills of



Dreux, S. Denis, Iarnac and Montcontour against the last, the enterprise which was made at Meaux to seaze vpon his person, are they to be counted in the number of seruices? Since you make shew to haue rendered good for euil, there is no question of seeking place of excuse to those actions, but in case one should presse you to it you should neuer be able to fetch out the stayne which they fastened vpon your Predecessours foreheads. And as litle can you couer it by your blood spent in a bloodie day, since, this action following the others, one may well auerre that it was caused by those, but neuer that those were caused by it. And concerning Henry the third, the seruices which he receaued from you, will appeare by those which you afforded to his successour, the Battaille of Coutras, the taking of many townes and diuers other actions, clearely demonstrating that in seruing the one, you did bad offices to the other.

Thence it appeares in deede that



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your predeceffours had serued Henry the Greate, marrie that which goes amisse for you, is, that it appeares withall, that they serued him not as king, but as Fauourer of their secte, sithens their seruices went before his coming to the Crowne, while yet he did openly fauour them, at which tyme they could not lawfully assiste him against their kinge, and that since the royall scepter fell into his hands, which was the tyme indeede in which they were to die for him, yet, abbeir he were their king, because, hauing imbraced the Catholik faith, he stood not in matter of religion Promotour of their Cause, their fire became ice, whose coldnes he felt, as with his owne mouth he witnessed, at the seige of Amiens. You cannot without temeritie affirme that you were his refuge, but with veritie one may auerre that you were cause, why he stood in neede thereof: you cannot say that you were cause of his prosperitie, but well may you be said to haue bene the cause of his misfortunes: for who had bene more

prosperous, or in greater assurance then he, if you separating him from the Church, had not put him in a way to loose his kingdome and life, amidst the hazards of warre, where a thousand thousand tymes he exposed himselfe, in a way to be deprived of his earthly Crowne together with that of heauen. He that should haue cast a man headlong into the sea with intention to drowne him, and after conceauing his conseruation profitable to himselfe, lends him his hand to fetch him out of the perill, in which he had put him, can draw no great glorie from that action. If you contributed any thing to the establishment of this greate kinge, who hauing bene cast downe by some of yours from the Peters-shippe of the Church, into the sea of error, was constituted in most eminent danger, it is onely in this sense; and yet it is so litle too, that you ought not to put it to accompt. In steed of seruing him, you serue your selues of him; he fought for you, not you for him; and so far were your armes, and powre from

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rayling him to the Crowne, that nothing did so powrefully concurre to establish him, as the abiureing of your errours which had put him in perill: and yet he stands indebted to you for all, by your owne accompt: wherupon I cannot but apply vnto you what was said of Moab, in Isaie.

*Isa. 6.*

*Vve haue heard his pride, his pride and arrogancie greater then his powver. Loe in a few words how yours haue serued the kings, whom, in lieu of pointing them out by odious names, you ought to stile your benefactours, sith it was vnder them, that you began to get footing in this kingdome in libertie, and that they haue made favorable Edicts, which euen to this day you enioy.*

If I haue brought vpon the stage the comporremētts of your Predecessours (all trespasses being personall) it was not to impute their faultes to you, but onely to take notice by the way, vpon the occasion which you administred, of what hath past, leauing to such as are addicted to reading, to take a more ample View



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of them in our Histories. And so far  
am I from desiring to denigrate you  
with the faultes of your forerunners,  
that on the cōtrarie side, I conceaue,  
and hold for certaine, that the king,  
vnder whose authoritie we all liue,  
shall receaue so good seruices, both  
of the nobilitie, who giues eare vnto  
you, and the comon people, who  
follow you, and of your selues, that  
France will haue occasion, to burie  
in obliuion the actiōs of your forefa-  
thers, which were preiudiciall vnto  
it. In the interim, you will licence  
me to tell you, that although yours  
had serued, as you pretend, yet by  
the vanitie you take therin, you make  
your owne recompence, wheras you  
were elswhere sufficiently rewarded.  
wherin you commit a double fault,  
to witt an extreame vanitie, and  
withall a grosse misacknowledgmēt,  
complayning of set purpose, of his  
Maiesties Predecessours, in lieu of  
expressing a true feeling of the nota-  
ble obligations by them heaped vpon  
you. It is the part of a subiect to  
serue, without voyceing his seruices,



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leauing the aecnowlekgment and publishing therof to the Prince: If the Prince come short of our iust expectation, yet hath a man no actiō of cōplaint against him. If a man cōplayne he is blameworthy, and cōsequently much more if he complaine, while he hath cause to commend. The Reader shall iudge whether those that haue bene admitted by their kings to establish a new Chaire in a state; to erect a new ministrie wholly cōtrarie to that which they accowledge to be the true Ministrie of the Almighty; who haue full libertie to make profession of a Belief directly opposite to theirs: who are admitted, to offices, dignities and estates; who by the benefit of the kings bountie inioy no smale number of townes and Castles for their safetie, though all the rest of the French doe absolutely relie vpon his faith the true and sole Refuge of subiectes; finally, if those who haue large pensions, who receaue grate benefits, in whose fauour verie aduantageous Edicts are made, and inuiolably kept, the Rea-

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der I say shall iudge, whether such people haue cause to complaine of their kings, and tacitly to accuse them of ingratitude while they declare themselues loaden with iniuries, for reward of their seruices. If the Anabaptists had afforded as much assistance to some one of your Princes for the recouerie of his Estats, as you pretend to haue afforded to Henry the Great, would you counsell him to permit them more libertie then you inioy in France? Or inioying so much, would you admitt of their complaintes, for that they did not inioy equall libertie with you?

To conclude, I appeale to your owne cōsciences, not onely whether all the Princes which professe your beleife, but whether euen any of the doe so treate ours in their States; no I will demande yet lesse, I aske not whether ours receaue benefits, whether they beare offices, whether they be preferred to any degree of honour, it is toomuch, I will yet fall lower, and onely aske, if they haue

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libertie giuen to professe our religion, not openly, but euen in secrete, with assurance of their life? After you shall haue wellpondered the question which I haue put vnto you, you will be able, to returne me no other answer, saue onely, that some grace they receaue in such States, to witt, that of Martirdome which we doe most highly prise. And indeede your authours doe teach that Heretiques are to be bainshed and punished, and that libertie of conscience is diabolicall, whence you doe prohibite it vs, in all places wher you haue power. While yet there is a faire differēce betwixt your conditiō and ours: you are Nouellists, and consequently they whose possession you impeach might iustly haue hindred the exercise of your new beleife, Luther and your owne Authours teaching, that so it ought to be done, and practising accordingly. Vve are possessours possessing a doctrine which the Apostles left vs, by an vninterrupted transmission from hand to hand, and therefore we cannot be

*Bez. Epist. 4.  
Non dubita-  
mus ( Magi-  
stratus ) opti-  
mo iure in pra-  
fatos Ana-  
baptistas gla-  
dium strinxisse.  
Bez. de haeret.  
puniend. lib.  
integro.*

*Idem Epist. 1.  
est hoc merè  
diabolicum  
dogma sinen-  
dum esse unū-  
quemque ut si  
volet pereat.*

*Luth in 1. ad  
Galat. Luth.  
apud Sleid l. 5.*

lawfu  
cond  
which  
done  
imbra  
conde  
stice,  
heard  
ning,  
comp  
show  
thing  
tie i  
are e  
you,  
com  
Law  
Chu  
more  
the l  
mee  
we  
tage  
erro



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lawfully repelled, vnlesse we be first  
condemned by a generall Councell,  
which is so far from euer hauing bene  
done, that euen the Princes which  
imbrace your religion haue not yet  
condemned vs, with any show of iu-  
stice, since we haue neuer yet bene  
heard: herin you vse their cun-  
ning, who hauing giuen occasion of  
complainte; complaine first, making  
show of aggrecuance in the same  
thinge: although indeed this liber-  
tie is not denyed you, and we  
are exceeding glad that it is giuen  
you, knowing well that as many  
combats as we fight shall be as many  
Lawrells for vs, and victories for the  
Church. And desireing nothing  
more, then, (by diligently obseruing  
the Edicts made in your fauour, ) to  
meete with the occasions, wherein  
we may bring a way, to the aduan-  
tage of Truth, new spoyles ouer your  
errours.

Colloque de  
Poissy, Con-  
ference de  
Fontaine-  
belleau.

## CHAP. III.

## Section I.

## MINISTERS.

**F**OR if this were permitted vs, we would make him clearely see, that our religion is hated because it admitts no other rule of saluation, then the word of God contayned in holy writt; nor other head of the vniuersall Church then our Saniour Iesus-Christ; nor other Purgatorie for our sinnes then his bloode, nor other sacryfice propitiatorie for our sinnes then his death and passion; nor other merite before God then his obedience offered vp for vs to his beauenly father.

## ANSWER.

**T**He first thing which we are to marke in this point, is the Art by which you vse to gaine mens harts, and to alienate them from the Catholike

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tholike Church in which we liue. You represent your beleife hated for many reasons by which notwithstanding you pretend to make it commendable before God and man. You will haue it to be hated, for sustayning, in points controuerted betweene vs, that which makes most to Gods honour, and for condemning in our Faith, that which you hold vnworthy of his perfection. In this you imitate the old Heresiarkes, who opposed the principall points of Catholike religion, vnder pretext of conseruing Gods honour more intire. For this reason, the Schismatiques, as S. Cyprian deliuers, vnder collour of exalting God his mercy, communicated with the christians who had sacrificed to Idolls, before they had shewed a lawfull repentance. For the same cause, the Arians, as we reade in S. Hilarie, denied that the sonne was consubstantiall with the Father, least the dignitie of the Father might haue bene exhausted by this honour of the sonne. For the same, the Iewes would not haue

*Apud Cyprian. ep. 55.  
Hilar. l. 2. de Trinit. sollicite  
nimum ne patrem filius ab eo natus enunciet.  
Marc. 2. Quis potest remittere peccata nisi solus Deus.  
Matthai 9.*



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Christ to haue power to absolue from sinne; rendring that honour to God, that it might be reserued to him alone. For the same, as we find in S. <sup>a</sup> Ambroise, the Nouatians denyed that the Church had the same power. For the same, saith S. <sup>b</sup> Augustine, the Manichies, denyed certaine booke of the scripture, which they said contayned thinges which stayned the luster of the glorie of Iesus Christ. To be short, diuers others tooke this colourable cloake, yet were they all condemned by the Fathers, and most iustly; because God in the establishing of christian Religion did not searce that which was most honorable vnto him selfe, especially in our iudgement, but that which was most profitable vnto vs, as we see plainly in these words, <sup>c</sup> *he did for vs exinanite himselfe taking the forme of a seruant*. That of the greater or lesse honour which doth accrue vnto God, is but a bad way to establish one article of Faith, and destroy another. Vvher vpon <sup>d</sup> S. Hilarie rearmes the Arians, who vse that way of

<sup>a</sup> *Amb. l. 1. de  
panit. cap. 2.*

*Aiunt (Nouatiani) se Domino deferre  
reuerentiam cui  
soli remittendum  
potestatem  
reseruent.*

<sup>b</sup> *August. l. 32.  
contr. Faust.*

*Quia talia ibi  
sunt qua Christi  
gloriam de-  
colorent.*

<sup>c</sup> *Philip. 2.  
v. 7.*

<sup>d</sup> *Hil. l. 1. de  
Trinit. Reli-  
giose impius,  
Et l. 4. irreligi-  
osam de Deo  
solicitudinem.*

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proceeding, Religiously vicked, people who doe irreligiously serue God. Other grounds are necessaire. Vve must know what the Church teacheth vs: and those that are so carefull of Gods honour, ought to be verie carefull to be instructed in it, least they iniure him in deedes, whom they honour in words; which they doe in expressing things otherwise then they are indeede, it being certaine, as saith <sup>a</sup> Cassian disciple of S. Chrysostome, that that which is not exprest as it is, though it seeme honourable, is indeede a true contumelie. That which is true, be it of what kinde it will, honours God, because he would haue it so, and that all his wills are to his owne aduantage. But what is false, though in apparance aduantageous, turnes to disaduantage. And though many things beare no proportion with the greatnes of the Almighty, yet haue they connection with the infinite perfectiō of his loue, and Charitie, which appears so much the more perfect and accomplished by how much, in vertue thereof, he

*Cassian. l. i.  
de Incarnat.  
Quod non dicatur ita vt effectum honor videatur contumelia est.*

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descends to things more lowe and abiect. And therefore, it is an abuse to alledge gods honour to dazle and blinde the people. Yet this you doe, while you represent your Religion hated for five points, which you esteeme honorable for him, as being honorable, in your opinion, to Iesus Christ: which is but yet so in appearance onely.

*la Tertul. l. de  
pudic. c. 2. ta-  
lia & tanta  
parfilia corū  
quibus & Deo  
adulentur &  
sibi lenocinan-  
tur, effami-  
nautia magis  
quam vigorā-  
tia disciplinā.*

Hereupon I am forced to tell you with <sup>a</sup> Tertullian, that those litle shiftes, by vvhich you become flatterers of God, and your selues, doe rather vveaken then strengthen discipline. So considering Religion in the shape you represent it, me thinks I see, not a chaste wife, but a strumpet, (set out with sundrie adulterate colours to seduce the world, and kill you) come from you and become mistresse of your life: which moues me, to the end I may deliuer the people from errour, to vndertake to wash her face, vnmaske her, and discouer her deformitie; following the example and foot stepps of the Prophete who speaking of an Idolatrous <sup>b</sup> nation

<sup>b</sup> *Nahn. 3.  
Propter in-  
tendunt fur-*



vseth these words. For the abundance of the fornications, of a faire charmeing and mischieuous strumpet, vvho hath sold nations in her fornications, families in her diuelish pranks, I vvill discover thy shame in thy face, and vvill shervv thy nakednes to all nations, and thy ignominie to kingdomes. Which I will doe so much the more willingly, because I haue learnt of <sup>b</sup> S. Augustine, that by how much more we desire the saluation of Heretikes, by so much more we ought to indeuour to make the vanitie of their errour appeare.

nicationū me-  
retriciū specio-  
sa & grata &  
habentis ma-  
leficia quā vē-  
didit gentes in  
fornicationi-  
bus suis & fa-  
milias in ma-  
leficiis suis,  
Reuelabo pu-  
denda tua in  
facie tua &  
ostendam gen-  
tibus nudita-  
tem tuam &  
regniū ignomi-  
niam tuam.

<sup>b</sup> Concil. in  
psal. 36. Tanto  
magis debe-  
mus comme-  
morare vani-  
tatem hæreti-  
corum quanto  
magis quæri-  
mus salutem  
eorum.

## SECTION I.I.

**V**Ve vvould make it clearely appeare vnto him that our religion is hated, because it admitts no oither rule of saluation, then the vvord of God contayned in holy scripture.

## ANSWER.

**I**T is false that your Religion is hated for that it admitts no other rule of saluation then the scripture: but true it is that it is worthy of hatred for the diuers abuses which it committs in Scripture.

That we teach no other rule of saluation then scripture, will be manifest to any that knowes, that these words, *an other rule*, doe importe in proper speach, a Rule of a diuers kind (as I will hereafter proue in the ensuing Section) and withall, an intire rule, as I will presently make appeare, following your owne tenets, who will not admitte the Ghospell of S. Marthew, to be an other rule then that of S. Marke, considering they are but two parts of the same Rule, and that this word *rule* simply taken, signifies a compleate rule: for as S. Basile saith a Rule admitts no addition: but things that are imperfect, are neuer rightly instiled by the

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name of Rule. Now we nether  
admitt Rule of any other king then  
the scripture, nor yet any compleate  
rule other then it; yea we call it the  
compleate rule of our saluation, for  
two reason: both because it contay-  
nes immediatly and formally the sub-  
stance of our Faith, all the articles  
necessarie (*necessitate Medij*) for mans  
saluation: and also, because it doth  
mediately comprehend all that we  
are to beleue, in that it doth remitt  
vs to the Church to learne the same  
which it assures vs is infallible.  
Hence it followes, that we draw that  
truth out of the scriptures, which we  
receaue by the mouth of the Church,  
if reason may preuaile, which teach-  
eth, that whosoever deputes ano-  
ther to speake for him, speakes me-  
diatly by his mouth; and if, <sup>a</sup> S. Au-  
gustine, who deliuers it in expresse  
termes, may gaine beleife: *Albeit*,  
saith he, one can produce no example of  
scripture concerning this matter, yet hold  
vve in it, the truth of the same scripture,  
since vve doe that vvhich is conformable  
to the vniuersall Church, vvhom the autho-

<sup>a</sup> *Aug. lib. 1.  
cont. Cresco. c.  
33. Quamuis  
huius rei certè  
de scripturis  
Catholicis non  
proferatur ex-  
emplum, ea-  
rundem tamē  
scripturarum  
etiam in hac re  
à nobis tenetur  
veritas cum  
hoc facimus  
quod vniuersa  
placuit Eccle-  
sia quam ipse-  
rum scriptu-  
rarum com-  
mēdat autho-  
ritas. Et simi-  
lia lib. de unit.  
Eccles. c. 22.*



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ritie of the selfe same scripture doth commend vnto vs. Behold in what esteeme the Scripture is with vs, for which cause we also are to be esteemed. Now we will see whether by reason of it, you deserue not hatred, though, not in that sense in which you say you are hated for it. But before we come to that point, permit me, I beseech you, to extenuate a litle the glorie you hunt after in establishing the Scripture the onely rule of your saluation, by making you share it onely with diuers Heretikes who before your tyme sustayned the same opinion.

<sup>a</sup> *Aug. l. cont. Fortunatum. Nullo genere recte me credere ostendere possum nisi eandem fidē scripturarum auctoritate firmaverim.*

<sup>b</sup> *August. l. de natura & grat. c. 39.*

*Credamus quod legimus & quod non legimus nefas credamus adstruere quod de cunctis etiā dixisse sufficiat.*

<sup>c</sup> *Aug. l. post Collatorem.*

*Nos sola portamus Euāgelia. Item concio. 1. in Psal. 32.*

*Nos sola offerimus Euāgelia.*

So said the Manichies. *I can in no sorte*, saith Fortunatus in <sup>a</sup> S. Augustine, *make appeare that I rightly beleue, vnlesse I confirme my Faith by the authoritie of Scripture.* So saith the <sup>b</sup> Pelagians in the same Authour. *Let vs beleue*, saith Pelagius, *what we reade, and what we reade not, let vs beleue it vnlauefull to be established. Let this suffice in all other matters.* So the <sup>c</sup> Donatists in the same Authour, saying, *we bring with vs, and present*

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the Ghospells onely. This was that which Eranistes aymed at, whom <sup>a</sup> Theodoret brings in, in his Dialogues, where condemning all reasons, he saith. *For I beleue in the Ghospell onely.* So <sup>b</sup> Petilianus writing to his brethren vnder this title: *to our brethren constituted together vvith vs in the holy Ghospell.* So the Maximianists; expressing them selues in these termes *fighting vvith vs in the truth of the Ghospell.* Finally, so the Arians, who were so wedded to the Scripture, that they would not onely admit no sense, but euen no word which was not comprised therein, reiecting this word *ἐκγονον*, because it was not found there. All these auncient Heresiarkes condemned by the Church and by your selues, had the Scripture as frequently in their mouthes as you. They tearmed themselues Euangelicall men, like you. They made the Scripture the onely rule of their Faith, as you doe: yet wheras they did it in words not in deede, as was fitting, but in publishing its name they abused the authoritie therof

<sup>a</sup> *Apud Theod. in Dialog. immutabilis. Ego enim soli divina scriptura fidem habeo.*

<sup>b</sup> *Lib. 2. cont. ipsum cap. 1.*

*Fratribus nobiscum constitutis in sancto Evangelio.*

*Apud S. Aug. In veritate Evangelij nobiscum militantibus.*

*Concil. Nicenum.*

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they were cōdemned by the Church; their doctrine was iudged worthy of hatred, as yours also is, and will be, am confident, by the iudgement of the whole world, when I shall haue made manifest, that you abuse the scriptures to your owne ends.

It is truly worthy of hatred; because, vnder pretext of scripture, the written word of God almightie, 1. it doth reiect his word not written. 2. a great part of the written word. 3. it clearely contradicts, in many passages, that which it doth admitt. 4. corrupts it in diuers parts. 5. and lastly, it makes the word of men passe for the word of God, yea euen the word of euery Idiot, establishing vpon them the principall articles of your Faith.

Worthy of  
hatred be-  
cause it reie-  
cteth the  
word of God  
not vvritten.

1. If he be worthy of hatred, who in establishing a thinge, destroyes that without which it cannot subsiste, and which is also commanded by it: your doctrine is by a iust title hatefull for the Scripture, which whilst it extolls, it destroyes the Traditions commanded by the same



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Scripture, and without which it can in no sort subsiste. That holy writ cā- not subsiste without Traditions, it is most cleare, since by them onely we know, that the bookes of Scripture which we haue, came vnto our hands pure and intire, such as they proceeded from the mouth of the holy Ghost. You belecue as an article of Faith, that you haue those bookes pure and intire. wherfore, ether the written word affirmeth it; (which indeede is not so) or not affirming it, it followes, that some other word not written doth teach it vs; or els we belecue that with a diuine Faith, which God neuer spoke; a thing most absurde, seeing that the word of God is the onely fundation of our Faith. That Traditions are commanded by the Scripture, the second to the <sup>a</sup> Thessalonians makes manifest, wherethe Apostle speakes so clearely of Traditions of Faith not written, that euen <sup>b</sup> your owne men confesse, that at he tyme when S. Paule wrote, there were such like traditions, which since, are inserted in

<sup>a</sup> Cap. 2. Tene-  
rete traditio-  
nes quas didi-  
cistis siue per  
sermonem siue  
per Epistolam  
nostram.

<sup>b</sup> Vrbitat.  
controu 1. q. 6.  
c. 10. Respon-  
deo Noui Te-  
stamenti Ca-  
nonē non fuisse  
tunc editū at-  
que constitutū  
cum Paulus  
hanc Epistolā  
scriberet.... nō  
sequitur ergo  
quando Apo-  
stolus scripsit  
ad Thessalon.  
tūc omnia ne-  
cessaria non  
sunt scripta  
ergo nec postea.

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holy Vvrite. A thing indeede easily said, but hardly perswaded, especially to such as consider, that it is not to be found in all holy scripture, that those things which were not yet written while S. Paule wrote that Epistle, were afterwards put downe in writing.

Worthy of  
hated be-  
cause it reiects  
part of the  
Vvritte vvor-  
de of God.

*Conc. Carthag.*

3. *Can. 47.*

*Trullan. can.*

2. *Rom. sub*  
*Gelasio. Tri-*  
*dene.*

2. By what authoritie doe you reiect many of the bookes of Scripture, which the Church, at diuerse tymes, in diuerse Councells, in diuers parts of the world, in Greece, Italie, Afrique, and Germanie; defines to be canonically and diuine. Vvhat a senselesse thing is it, that you of your owne head should establish canons, hauing nether Father who doth declare, nor Councell that doth define (which is to be noted) the Canon of the bookes of holy scripture, according to your way? The presumption which you vse in opposing your iudgement against the iudgement of the auncient Fathers, and the authoritie of the Church, is truly worthy to be hated.

Worthy of  
hated be-

3. He that opposeth what he ought

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religiously to follow, is he not worthy of hatred? And ought not all men to follow the scripture? You make profession of doing so, and yet, directly to deny what it affirms, and beleue the contrarie to that which it reacheth in expresse termes (as I haue proued in the precedent Chapter) is not this to contradict it? If a man can be said to esteeme him whom he often belyes, you esteeme the scripture; and if one can hold that for a Rule, to which he frequently opposeth his iudgement, you doe vndoubtedly hold the scripture for the rule of your saluation. For plainly to affirme that a thing is not, whereas the scripture saith it is, what other thing is it then to giue the lye to the scripture, and to haue a iudgement opposite to the iudgement therof?

4 Your corruptions in the scripture are so perspicuous, that euen your owne men doe reprehend them. Did not Charles du Mullin who is famous amongst you for this cause say, that <sup>cause it con-</sup> <sup>tradi&ts the</sup> <sup>scripture.</sup> <sup>Worthy of</sup> <sup>hatred be-</sup> <sup>cause it cor-</sup> <sup>rupts the</sup> <sup>Scripture.</sup> <sup>Molinus in</sup> <sup>suā translatione</sup> <sup>ne Noui Testa-</sup> Calvin in his *Harmonie*, puts



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*menti. Calui-  
nus in sua  
Harmonia  
textum Evan-  
gelicum desu-  
tare facit sur-  
sum versum  
ut res ipsa in-  
dicat, vim in-  
fert litera E-  
uangelica &  
illam multum in  
locis transpo-  
nit. & in super  
addit littera.*

*<sup>b</sup> Idem Moli-  
na. ibidem, de  
facto mutat  
textum.*

*<sup>c</sup> Castalio in  
defensione sua-  
rum transla-  
tionum ait,  
Quo omnes  
eius (Beza)  
errores nota-  
rentur. magno  
volumine opus  
esse.*

the text of the Ghospell topsie turvie, as  
the thing it selfe makes manifest; violates  
the letter of the Ghospell; transposeth it in  
many places; addes to it. And speaking  
of Beza his translation saith he not,  
<sup>b</sup> that indeede he changeth the text? And  
doth not <sup>c</sup> Castalio going on in the  
same sense affirme, that it would re-  
quire a great volume to put downe  
all his errours? To conclude, that  
Great kinge, whose witt did as far  
surpasse yours, as his person did in-  
dignitie all his subiects, the king of  
great Britaignie, whose iudgement  
ought to be taken for the whole  
Church of England, both because  
you esteeme him the heade therof,  
and for that it is not credible that he  
would publish opinions which that  
Church holds not. Saith not this  
Prince in the conferēce at Hampton  
Court, that the verie worst version  
of the Bible was that of Geneua;  
and further, that he found, the notes  
of the Geneua Bible, wondrous full par-  
tiall, false, seditious, and too much  
smelling of the designes of a most dangerous  
and peruerse mynde.

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5. That you haue the true canon of scripture: That the bookes which you allow of, are not corrupted: That the body of Iesus-Christ, is onely figuratiuely in the Euchariste: are not these the principall articles of your Faith? And that your onely and absolute Faith, that is, the Faith by which euery one of the Faithfull beleeuers to be iustified, by the apprehension of the iustice of Iesus Christ, doth iustifie you, is it not the ground worke and soule of your Religion? And yet where are these tenets found in the holy Scripture? Formall and expresse passages, (such notwithstanding, the ratification of your confession doth oblige you to produce) there are none. You haue recourse to consequences, which yet are not grounded vpon two diuine Principles contayned in the Scriptures, but vpon two Principles, whereof the one is drawn from your owne braine, which doth clearely demonstrate (vnlesse I deceaue my selfe) that you propose the word of men for the word of God which is found

vworthy of hatred because it makes the word of men passe for scripture.

Toutes lesdites Eglises Françoises approuent & ratifient la suscrite confession en tous les chefs & articles comme estant entierement fondee sur la pure & expresse parole de Dieu.

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in holy Vvritt, since that according to your owne tenet, your faith can haue no other fundation then scripture. Lets see whether I be a Liar.

In the third Article of your Conf. you put downe for an article of Faith, that the canon of scriptures, is the onely rule of Faith; you further acknowledge that all the booke contayned in the said Canon, proceeded from the mouth of the holy Ghost, and are conserued in their originall puritie, besides those you acknowledge none. But by what syllogisme conclude you this? in the margent of the next Article you cite sundrie passages of this nature.

*Psal. 12. v. 7. The pure and vnspotted vvord of God;*  
*Psal. 19. v. 8. The Lawv of God immaculate. The testimonie of God Faithfull, giuing vvisdome to litle ones. The Precept of our Lord cleare enlightening the eyes. Out of these passages, which doe not affirme in expresse tearmes that the bookes you admit of are canonicall, you would by consequence inferre it, you forme the maior of your argument as followeth.*

The



The Law of God (say you) is immaculate pure and vnspotted.

But all the bookes which we hold for Canonically, and no others, are immaculate pure and vnspotted.

Ergo They alone and no others are the Law of God. Whence, I pray you, doe you draw your *Minor*? Doth the Scripture affirme that these bookes, and no other are pure and immaculate? verily no. Vvho doth auerre it then? You of your owne brayne. This proposition therefore is humane, and withall false; which yet I will not now prosecute, being sufficient for my present purpose, to shew that this principle is but the words of men. Vvhence it followes, that ether your word passeth for Gods word; or that your Faith in this point, which virtually compriseth all the rest, (since now the question is touching the Scripture, which you will haue to be the onely foundation of Faith) is not diuine, but onely humane: whence it clearly followes that it is of no other kind, euery conclusion being of the same nature with

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the more imperfect part of its cause.  
But now let vs speake of the Euchariste.

You hold as an article of Faith that the words of consecration ought to be vnderstoode figuratiuely, so that the body of Iesus Christ is not really vnder the species of bread, as we sustayne it is. The proofes that you bring of your Faith, are diuers passages of holy Scripture, which teaching, as you dreame, things that are incompatible with the reall presence of Christ in the Eucharist, doe clearly shew, that the words of consecration are figuratiue. Let vs see some of your Arguments.

One body cannot be in two places by Gods omnipotencie, to witt, in heauen, and in the Eucharist which is in earth.

But the scripture teacheth that the body of Christ is in heauen till the day of Iudgement.

Ergo it is not in the Euchariste.

The Maior not being found in all the scripture, it is the word of men, and consequently it is cleare, ether

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that you make it passe for the word of God; or els that your conclusion cannot be diuine and infallible, for the reason I haue touched aboue. Now let vs examine what your Faith is.

You belecue that euery one of the faithfull is iustified by that faith wherby he certanely persuaues him selfe that he is iustified in Christ Iesus. One of your moderne Authours formes this syllogisme.

*PARANS l. 3. de  
iustif. c. 1. l. 1,  
c. 10.*

Vwho so euer beleeueth in the sonne of God shall be saued.

But I belecue in the sonne of God.  
Ego I shall be saued.

Not to dispute of the *Maior* (suppose that it were in the scripture, though in deede in your sense it is not.) The *Minor* can in no sort be found therein: for it is not said in any place, that Luther for example, Calvin, Beza, Pereus and others beleued, whence it is euident, euen according to your selues, that it is the word of men, and not of God, whose whole word you will haue to be written.



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Now having made manifest how you vse the scriptures, all men, I dare assure my selfe, will greatly wonder with what face you dare so highly magnifie the scripture in words which in deedes you so horribly wronge. But they will cease this admiration, if they call to mynd how ordinarie a thing it is for heretikes to serue them selues of the scripture and to wrong it withall; nay which is worse, they are in some sort necessarily constraigned to doe both. To serue them selues of the scripture: because the true religiō being grounded vpon the word of God, it is necessarie for euery sect that pretends a true religion, to pretend also scripture wherein it is contayned. To wrong the scripture: because it is manifestly necessarie, that that which of its owne nature is good, as it is, must needs be changed, before we can draw any euill out of it, as errorr for exemple. And indeede we find both these things obserued in the Fathers. For <sup>a</sup> first, they wittnes that vpon all occasions, at all tymes, vpon

<sup>a</sup> *Vincentius  
Lyon. c. 35.  
Sine enim  
apud suos, sine  
alienos, sine  
publice, sine in  
sermonibus, si-  
ne in libris, si-  
ne in consue-  
tudinibus, sine  
in plateis  
nihil unquam  
de suo proferunt  
quod non etiam  
scriptura ver-  
bis adumbrare  
contineatur.*

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all subiects, heretikes haue still the scripture in their mouth, and doe bragge of the authoritie therof; because <sup>a</sup> they cannot giue a more apperant colour to their faith, then the words of faith, nor <sup>b</sup> more speciously impugne the law then by the law it selfe, nor more highly comend their malice, then by the authoritie of that which is deuoyde of all euill. And againe, they shew that the source of heresies is the <sup>c</sup> wrong which is done to the scripture, deriuing their generation from its corruption, <sup>d</sup> conuerting ordinarily the words of truth in fauour of vvhich same truth they are vttered, into errours and falsities in vvhich they themselues liue: the <sup>e</sup> misteries and words of holie writ into the formes and shapes of their owne fancies, accomplishing that, which the Apostle in the 2. to the Corinthians,

<sup>a</sup> *Tertul. de resurrectione aliunde scilicet loqui non possent de rebus fidei nisi ex literis fidei.*

<sup>b</sup> *Ambr. Com. in Tit. Haretici illi sunt qui per verba legis legem impugnant & proprium sensum verbum astringunt legis, ut peruersitate mentis sine legis autoritate commendat.*

<sup>c</sup> *Aug. tract. 18. in Ioan. Neque enim nata sunt haereses & quaedam dogmata peruersitatis illaquantia animas & in*

*profundum precipitantia: nisi dum scriptura bona intelliguntur non bene & quod in eis non bene intelligitur etiam temere & audacter assertitur.* <sup>d</sup> *Aug. de unit. Eccles. c. 15. cauenda est caliditas Hareticorum volentium conuertere verba Dei a veritate propter quam dicta sunt ad peruersitatem in qua ipsi sunt.* <sup>e</sup> *August. 3. de Baptis. ad imaginem enim phantasmatum suorum cum quibus volutari carnalis anima delectatur conuertit omnia Sacramenta & verba librorum scripturarum.*

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obserues in false Prophetes, who are  
to walke in the wayes of craft, and  
to corrupt the word of God.

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### SECTION III.

#### MINISTERS.

**N**Or other head of the vniuersall  
Church then Iesus Christ our Lord;  
Nor other Purgatorie of our sinns then his  
blood, Nor other propitiatorie sacrifice for  
our sinns, then his death and passion; Nor  
other merit before God then the obedience  
vvhich he offered to God the Father for  
vs.

---

#### ANSWER.

**V**We sustaine that there is no  
other head of the vniuersall  
Church then Iesus Christ, no other  
Purgatorie of our sinns then that of  
his passion; no other merit then his  
obedience; and therefore it is false  
that you are hated, for the confide-



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rations which you pretend. Marrie you are worthy of hatred for decea-  
uing and abusing the people: while  
you make them belecue that what  
you teach in this behalfe is to the  
glorie of Iesus Christ, and what we  
sustayne is iniurious and preiudiciall  
to the same, which is false, as I will  
make distinctly appeare, by the exa-  
mination of all these points one after  
another.

That we establish no other heade  
of the vniuersall Church then Iesus  
Christ, is euident euen by the Pope  
himselſe, who yet you say is interested  
in the matter, who declares that  
there is but one onely God. Therefore,  
saith S. Boniface VIII. *there is but one  
body and one head of one onely Church*  
(not two heades, as though it were a  
monster) to witte Iesus Christ and his Vi-  
tair, S. Peter and his successour.

True it is we sustayne, that there  
are other persons distinct from the  
person of Iesus Christ, who beare  
vnder him, by his vertue and power,  
the name and condition of heade.  
Yet this doth not hinder Christ from

*Bonifacius in  
extravagante  
Vnam sanctā  
de maso. Et  
obediētia. Ita-  
que Ecclesia  
vnius Et unico  
unum corpus.  
unum caput  
non duo capita  
quasi monstrū  
Christus vidi-  
licet Et Chri-  
sti Vicarius.  
Petrus eiusque  
successor.*

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being the onely head of the vniuersall Church, since scripture, Fathers and reason teach vs, that there is a maine difference, betwixt this proposition, There is no other head then Iesus Christ, and this, no other then Iesus Christ is the head of the Church together with him, because this last (no other then Iesus Christ is the head of the Church together with him) excluds euery man which is not Iesus Christ, from hauing any part in qualitie of heade. And that the first proposition which saith (there is no other heade then Iesus Christ) doth onely import, that though many doe partake of the name and nature of heade, yet is it by subordination of one to another. ¶

The scripture doth clearly teach vs this distinction, in the second of the <sup>a</sup> Apocalypse, and in the second to <sup>b</sup> the Ephesians, where it saith plainly that others then Iesus Christ are the foundation of the Church. And in the first to the Corinthians 3. Chap. saint <sup>c</sup> Paule deliuers in expresse tearmes, that there is no other

*Et murus  
civitatis habes  
fundamenta  
duodecim, &  
in ipsis duode-  
cim nomina  
duodecim A-  
postolorum  
Agni.*

*¶ Vers. 20. Sa-  
peradificat,  
super funda-  
mentum Apo-  
stolorum &  
Prophetarum.  
¶ Vers. 11. Fun-  
damentum  
aliud nemo  
potest ponere  
prater id quod  
positum est  
quod est Chri-  
stus Iesus.*

fundation of the Church then Iesus Christ. Vhence it is euident that these propositions are to be taken in a diuers sense ; because otherwise they would be incōpatible, as being contradictories. Hence it is that amongst the workes of saint Ambrose, to wit, in his treatise vpon the Apocalipse, we see that this passage where the Apostle affirmes that there is no other fundation then Iesus Christ, doth not hinder S. Peter from being a fundation : because being a fundation, as he is a member of Iesus Christ by subordination vnto him, he is not another fundation. And this was that which S. <sup>b</sup> Leo aymed at, when he said, that Iesus Christ admitted S. Peter into the societie of an indiuiduall vnitie and would haue him to be called that which he was ; Vhence it is manifest that the nature and name of ( Petræ ) a rocke, a fundation, a head, doth so agree and belong to S. Peter, as that yet Iesus Christ remaines the onely rocke, the onely fundation, the onely head, sithens S. Peter doth not impeach the indi-

*a In Apocal. 21  
Nec repellit nos  
a nostro intel-  
lectu illud quod  
Apostolus de-  
cit fundamen-  
tum aliud ne-  
mo potest pone-  
re, &c. Non  
enim aliud  
fundamentum  
est Petrus, a-  
liud Christus  
Iesus quia Pe-  
trus membrum  
est Christi.  
&c.*

*b S. Leo ep. 89.  
Hunc enim in  
consortium in-  
diuidua vni-  
tatis assump-  
tum id quod  
ipse erat voluit  
nominari.*



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 uiduall vnitie. This is his ayme  
 againe, whilst in another place he  
 brings in Iesus Christ, saying to S.  
 Peter, <sup>a</sup> *Albeit I am the inuiolable Rocke,*  
*yet thou art a Rocke too, because thou art*  
*supported and confirmed by my vertue, to*  
*the end that those things which are proper*  
*to me by power, might be comon to thee by*  
*participation. To the same purpose*  
<sup>b</sup> *S. Augustine affirmes, that there*  
*are twelue gates of Hierusalem*  
*which is the Church, to witt the*  
*twelue Apostles, though there is in-*  
*deede but one Gate, which is Christ*  
*Iesus, because, saith he, Christ is in*  
*those twelue gates, for as much as*  
*those twelue are subiect vnto Christ,*  
*and doe sublist in him alone.*

And in verie deede reason doth  
 teach vs, that diuers thinges subor-  
 dinate one to another, doe no wayes  
 destroy their vnitie. Vvhich is eu-  
 ident in this, that the instrument is  
 not tearmed another cause then the  
 principall cause, in vertue wherof it  
 workes. The Mason and his hammar  
 are not two causes of the house, but  
 one onely. The man and the sword

<sup>a</sup> S. Leo ferm.

in axiuer sua

assumptione.

Cum ego sim

inuiolabilis

Petra tamen

tu quoque Pe-

tra es, quia

mea virtute

solidaris, ut

qua mihi pote-

state sunt pro-

pria sint tibi

meum parti-

cipatione com-

munia.

<sup>b</sup> S. Aug. in

Psal. 36. Et

cum dicuntur

duodecim por-

ta Hierusalem

Et una porta

Christus Et

duodecim por-

ta Christus

quia in duode-

cim portis

Christus.

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which kills, are but one onely cause of death: whence it is manifest, that whereas S. Peter, doth onely participate of Heade by reason of the subordination and reference he hath to Iesus Christ, it doth not any way hinder Iesus Christ to remayne the onely head of the Church; like as the power of Gouvernour in a Lieutenant, doth not constitute two Gouvernours, the Lieutenant participating onely of that power of government by subordination to the Gouvernour. Nor is it to the purpose to say, that a Lieutenant doth not inferre two Gouvernours, because he beares not the name of Gouvernour, since it is not the name that makes the thing: and againe to find a true similitude in the things we speake of, it is onely requisite, that like as the power of a Lieutenant is subordinate to that of the Gouvernour, so the power which S. Peter inioyes in the Church, may be subiect and subordinate to Christs power in the same Church. That the Lieutenant is not instiled Gouvernour, causeth no chang at all in the

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nature of the thing, but doth onely  
shew an accidentall difference, to  
witt, that the Lieutenant and Go-  
uernour doe often chance to meet  
together, in the same towne or Pro-  
uince wherof they haue the gouerne-  
ment: wheras Iesus Christ in his owne  
species doth neuer meet with his  
Lieutenant in the visible gouerne-  
ment of the Church. And hence it is,  
that though we doe not ascribe the  
name of Gouernour to his Lieute-  
nant, to the end we might auoyd  
confusion (otherwise being both  
together how should the one be  
discerned from the other) yet doe  
we iustly attribute the title of head to  
the Pope, where the said inconue-  
nience can haue no place.

Yea Caluine himselfe vpon that  
passage of S. Mathew, Nolite &c. be  
not called Rabbis For one is your  
master Christ. *Let no man saith he, sticke  
or trouble himselfe about wordes. Christ  
cares not how they be intituled who vnder-  
take the instruction of others. So there is  
one onely Pastour, and yet he admitts many  
Pastours vnder himselfe, so that he may*



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haue preeminencie aboue them all and by them he alone may gouerne the Church. And a litle after. The true sense is, That then the paternall honour is falsely attributed vnto men, When it obscures Gods glorie: Which happens as often as a mortall man independently of God, is esteemed father. And in another place, hauing obiected vnto himselfe, that the scripture commands that God onely be called Father, he saith, I Answer, that Paule doth in such sort take the name of Father, that he doth not abrogate, or diminish the least particule of Gods glorie. It is a common prouerbe, that What is subordinate doth not repugne. Such is the name of Father in Paule being compared to God. God alone is the Father of all the faithfull yet he admitts the Ministers, Whom he imployes therein, to the participation of his oune honour, Without derogating from the same. God therefore was the spirituall father of Tymothie, and that his onely father too, properly speaking, but Paule, who was Gods minister in begetting Tymothie, doth by a certaine right of subordination chalence to himselfe the title. And againe: It is an ordinarie thing that as

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far forth as God doth exercise his power in creatures, so far doth he transcribe his owne names vnto them. So he is our onely Lord and Father, and yet fathers and Lords are they too, whom he daignes with this honour, whence it is, that as well Angells as Iudges are called Gods. You heare how Christ cares not by what name they be called, who vndertake to preach and teach: That he is so the sole Pastour, that he admitts many vnder him: That to call a man Father doth not obscure the glorie of God. Vnlesse he be so called independently of God. That things subordinate doe not repugne. That by the right of subordination S. Paule did chalence vnto himselfe the name of Father. That the name of God, is customarily ascribed vnto creatures, so far forth as by them he doth exercise his power. Finally that the verie name of God is translated vnto men and Angells. And why may not we by paritie of reason affirme the same of the word *beade*?

Certainely we may affirme the same, and we learne it of the Apostle,

who writiting in the 1. to the Cor. 12. *1. Corinth. 12. v. 21.*  
Chap. That there is a head in the Church, *which cannot say vnto the feete, I haue no neede of you,* doth clearly demonstrate, that he speakes of some other head then Iesus Christ, since he might haue vsed that manner of speach to the Faithfull, whose assistance indeed he did not stand in need of. It is euident therfore, that the Popemay be called head of the Church, though yet we acknowledge no other head then Christ. And if happily any Authour expresse him by the name of another head, he is to be conceaued to haue spoken of another head subordinated, euen as the instrument, is somtymes tearmed another cause then the principall Agent.

Now we must indeuour to manifest vnto all men, that it is no wayes preiudiciall vnto God, that another with, and vnder him, should be the visible and ministeriall head of the vniuersall Church. Vvhich may be shewen by sundrie reasons: for why should it rather derogate from the



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dignitie of Iesus, that another with  
and vnder him, should be the head  
of the Church, then preiudiciall to  
the Maiestie of God, who is the  
supreame and principall head of the  
Church, that Christ as man, vnder  
him, should partake of the nature and  
power of head, since it seemes to be  
more disaduantagious to God that  
Iesus Christ, as man, should be vn-  
der him, head of the Church; then  
preiudiciall to Iesus Christ to admitt  
another man to be Head vnder him,  
for so much as he himselfe is man.

Againe why should it more repugne,  
that another man should be called  
head of the Church together with  
Iesus Christ in the law of grace, then  
in the old law: in which, though Ie-  
sus Christ was the head of the  
Church, yet was the High priest also  
called by that name, as the holy  
scripture doth remarke, and <sup>a</sup>Caluin  
doth acknowledge.

Further, since Iesus Christ is king,  
<sup>b</sup> and no lesse king of the faithfull,  
then head of the Church, how doth  
the kingly power, wherewith he en-  
dowes

<sup>a</sup> *Calu. 4. infl.*  
*cap. 6. Mag-*  
*deburg. cent.*  
*1.1.1.c.17.*  
<sup>c</sup> *Psal. 3.*

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doves kings stand with his owne  
royall Maiestie, if the participation  
of the name of head, be repugnant  
to the power which is in Christ?  
And why, he being <sup>a</sup> Pastour, <sup>b</sup> Bi-  
shope and <sup>c</sup> light of the world, doth  
it not diminish his honour, to consti-  
tute vnder him, other Pastours, Bi-  
shops, and lights of the world, if it  
be absurd that any other then he  
should be held Head of the Church?  
Vve maye add to this, that wheras  
in the scripture, it is not found Christ  
alone is Head of the Church, but  
onely, that Christ is head <sup>d</sup> of the  
Church, and wheras God is <sup>e</sup> onely  
good, onely <sup>f</sup> iust, onely <sup>g</sup> holy, why doe  
you grant, that both the name and  
nature of good, iust, holy, may be  
fund in others then God, and yet  
that the name and nature of head  
belongs to God alone. Vvherfore,  
since Christ is not onely called Pa-  
stour, but <sup>h</sup> one Pastour, which im-  
ports, one onely Pastour, as vnus  
Deus one God signifies one onely  
God in holy Vvrit, why doe you  
ascribe the essence of Pastours to

<sup>a</sup> Ioan. 10.  
<sup>b</sup> 1. Petr. 3.  
<sup>c</sup> Ioan. 8.

<sup>d</sup> 2. Coloss. 1.  
<sup>e</sup> 2.  
<sup>f</sup> Matth. 19.  
<sup>g</sup> 2. Machab. 1.  
<sup>h</sup> Apoc. 13.

<sup>i</sup> Ioan. 10.  
*Erit vnus vnus  
& vnus pas-  
tor.*

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others, and not that of head?

Now wheras things ranged in a certaine order and subordination, cannot be said to be contradictorie; by consequence the authoritie of S. Peter, ought not to be esteemed preiudiciall to the dignitie of Christ, to which it is not onely subordinate, but inferiour and subiect by many degrees.

Inferiour in its extent, since Christ is head of Angells and men, as it appears by the 1. of the Ephe. and the first to the Collos. The Pope is onely the head of the Church of men, wheras Christ is the head vniuersally of all men as well those that raigne aboue in heauen, as those who liue below in earth; being the Head of the Church Militant, euen comprehending therein the Pope himselfe, whence he may iustly be called Head of the Heade, as S. Augustine instiles him the *fundation of Foundations*. But the Pope is not heade ouer himselfe, but onely ouer the rest of the body of the Church.

*S. August. in  
Psalm. 86.  
Quemadmodū  
aperte dicitur  
Sanctus San-  
ctorum: sic fi-  
gurate dicitur  
fundamentum  
fundamenta-  
rum.*

Inferiour in point of dignitie: since



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Christ is not onely the head which doth direct, but also which by his grace, doth infuse life, by whom, as we read in the 2. to the Collos. the whole body doth growe into the augmentation of God. And the Pope is a head which doth not infuse life, but directeth onely: whereas Christ is the Principall head, of himselfe, with power of excellencie, by which he instituted the Sacraments; iustifies without sacraments, and finally disposeth of all things in the Church, as in his owne proprieties: But the Pope is onely the Vicaire of Christ and the ministeriall Heade of the Church, nor is he indued with that power of excellencie, nor indeede with any at all, but such as Christ imparts vnto him.

Inferiour, in the extrent of tyme, being Christ was head from all eternitie, whereas the Pope is Head onely in tyme.

Inferiour, To conclud in respect of necessitie, sithens Christ is the essentiall Head, without whom the Church is not able to subsiste one

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only moment: But the Pope is so head of the same, that without him it could for a tyme subsiste. Moreover, the Church is the body of Christ, not of the Pope. For Christ being as it were the Hypostasis and basis of this body, he supports all the members therof, and workes all in all. He sees by the eyes, heares by the eares, teacheth by his Doctours, baptiseth by his Ministers; by all he doth all. which doth not suite with the Pope.

Noe man now, in my iudgement can apprehend S. Peters authoritie in the Church to be prejudiciall to that of Iesus Christ, since it is wholly of another nature and rancke then his, and his withall, inferiour and subiect to it. Nor can the name of head, any more prejudice Christ, since names doe add nothing to the nature of things, nether doe they signifie the same nature, or equall power with the diuers subiects to which they are attributed, sith euen the least similitude and conformitie, is sufficient, to allotte the same names to subiects of sundrie natures. Finally, if Christ

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be iniured, for that, he being the head of the vniuersall Church, yet the name and nature of Heade is conferred vpon S. Peter, his Lieutenant and Vicaire generall ouer the whole Church; why is there not also iniurie done vnto God, he being as well the head of euerie particular Church, when the same honour is done to his Lieutenants therin? Or if as well in the one case as the other, his honour be diminished, why doe you, in conseruing him from one iniurie, permit another to come vpon him? You will happily deny your selues to be called the Heades of your Churches: but the answer is, frivolous, since deny you cannot, that your brethren in England doe acknowledge the king of great Britanie to be the Head of the whole Church of England; yea and that (which deserues a diligent remarke) as well temporall as spirituall. Vvhence may be gathered, that ether the dignitie of the Pope, doth not in any sort derogate from the dignitie of Christ; or if it doe derogate, the

*Sanderus de  
Schismate An-  
glican. Riba-  
densira de co-  
dem. Du Chef-  
ne in hist. An-  
glic. in vita  
Elizabeth.*



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same honour also in the king of England doth derogate from Gods honour. But if granting the one, you doe yet impugne the other, I demaunde, (supposing that you meane not to haue your owne will to stand for a reason) a reason of the *disparitie*. Nor will it a white auayle you, to deny the *paritie*, by affirming, that a particular man is sufficient to gouerne a particular Church, yet not an vniuersall Church: because the question here is not, of the actiuitie or extent of one mans power, but onely to know, whether, Christ being the head of the Church, one should contumeliously wrong him, by establishing an other head therof. which doth clearly show a *paritie* betwixt a Particular head being compared to Iesus Christ as such; and an vniuersall head compared vnto him in the same nature and qualitie of vniuersall head. Now whether one man be of sufficient abilitie to gouerne the whole Church, is a new, yet a easie question to be decided, sith that which a man performes by the helpe

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of a friend, himselfe is said and esteemed to doe.

But that I may cut of all euasions, I demand of you, whether, if the whole Church, which you brauingly pretend to be reformed, were in England, whom you hold to be the head of it, would be also in your opinion the head of the vniuersall Church? If you grant this, why should a qualitie which is not iniurious in his person, be iniurious in the person of Peter? But if you deny it render a reason of your negation. It is not, in that the essence or nature of Head, is, in genere, or generally speaking, contumelious, since you grant it to a prince whom you honour: Nor is it, for that one onely is not sufficient to gouerne the vniuersall Church, because following that supposition the Church is reduced to such circumstances, that it doth not exceede the abilitie of one man to gouerne it since one man actually in that extension doth gouerne it. And therefore it is manifest, that that which we teach is not iniurious to Iesus Christ:

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or if it be, impertinently then doe you sustayne the part of a Plaintiue in a crime, wherein you your selues will be conuincd as culpable. Vvhich yet will be made more euident, by the insuing articles, where I will endeouour to shew that it is a greater aduantage of honour, to produce a thing by the assistance of another (though one man alone be able to produce it) permitting another to haue share in the glorie, which he could reserue to himselfe alone, and will make appeare by consequēce, that it is more honorable to Christ Iesus, who alone is able to gouerne the Church yea thirtie Churches, if so many there could be, to let others share in this gouernement, then wholly to reserue it to himselfe. And euen at this present I will giue you a scantling of it, in that which by the light of faith you haue seene, to witt, that God did repute it a greater laude and glorie, to haue constituted Christ, as man, the Heade of the vniuersall Church vnder him, then to haue retayned, and reserued



all that dignitie to himselfe, without communicating it to any other.

In conclusion I would in treat the Reader, diligently to obserue the Ministers subtiltie, which is of this nature; that wheras there are two sorts of questions. The one. Vwhether the Pope be the Heade of the vniuersall Church. The other whether supposing him to be the head of the vniuersall Church, he ought to be called another head of the Church then Iesus Christ, or not. In like manner: whether good workes be meritorious, and supposing them to be meritorious whether that merit ought to be rearmed another merit then that of Iesus Christ? Vwhether the workes of pennance doe cleance from sinne; and supposing they doe cleance from sinne whether they ought to be called another cleancing or purgatorie then the blood of Iesus Christ? whether the rite and celebration of the Eucharist be a true sacryfice; and supposing it to be a true sacryfice, whether it is to be called another sacryfice then that of

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the Crosse? Of which two questiōs,  
the first belongs to the nature and  
being of the thing and is of Faith.  
The second, respects the name onely,  
and is not of Faith, and therefore, as S.  
Augustine saith, may be disputed pro  
& con amongst Catholikes Doctours,  
without impeachment to Faith.

*S. Aug. Contr.  
Iulianum cap.  
6.*

In these questions, this is the Mini-  
sters craft. They passe the first, which  
is of faith ouerin silence; The other,  
which is not of Faith, they discusse.  
To the end that by reiecting these  
formes of speach. *There is another  
head of the Church then Christ: another  
merit, then Christs merit: another sacry-  
fice, then the sacryfice of the Crosse &c.*  
they may carrie away the Reader to  
belecue, that none is head of the  
Church but Christ: and finally that  
no action but that which Christ per-  
formed vpon the Crosse was a sa-  
crifice.

And be it that following some Ca-  
tholike Doctours we may vse those  
kinds of speach, ether meaning,  
that there is another head of the  
Church then Iesus Christ, another

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merit; another sacrifice; &c. not of another kind, but of another order onely: or els, that there is another person then Iesus Christ, who is heade of the Church; other workes, meritorious; another actions, sacrifice, &c. In which sense sometime I call the Euchariste another sacrifice then that of the Crosse; and good workes, other meritorious workes then those of Iesus Christ.

But for as much as I obserued, that the Ministers by this slight of impugnig a manner of speech, ay-  
med at the vtter destruction of cer-  
taine Articles of Faith: I thought  
good to grant them, that we were  
not barely to sustayne that there is  
another heade; another merit;  
another sacrifice &c. therby to  
make euident, that whether we  
grant, or we deny them this manner  
of speech, yet can they thence draw  
no advantage against that which is  
of Faith?



SECTION IV.

MINISTERS.

**N**Or other Purgatorie for our sinns,  
but his bloode.

ANSWER.

**I**F by the word Purgatorie, you  
vnderstand not the place where,  
but the cause wherby we are purged  
from our sinns, we intirely ioyne  
hands with you: for in that sense we  
teach, that there is no other Purga-  
torie, then in the blood of Christ.

*Aust. l. 2. cont.  
Crescon. c. 12.  
Mundantur  
homines bap-  
tismo, mun-  
dantur & ver-  
bo veritatis,  
mundantur &  
sacrificio con-  
triti cordis,  
mundantur &  
elemosynis,  
mundantur &  
per charitatem.*

We say indeede with S. Augustine,  
that there are other things, as, bap-  
tisme; the word of truth; the sacrifice of  
a contrite hart; almes deeds, and Charitie,  
which doe purge and purifie mens  
soules: but wheras they doe cleance  
vs, neether by their owne vertue, nor  
by the meanes of any other thing,  
which is distinct from the blood of

Christ, but by the power and vertue thereof, and that in a far different manner, to witt, inferiour and subordinate to that, by which he doth first purge vs, one ought not to call it another purgatorie : because diuers Purgatories, for the reasons alreadie alleaged, import a purifying ( diuersi generis ) of another kind, while yet, no such thing is found in mans iustification, there being nothing at all which can purge vs, but by the force and efficacie of the blood of Iesus Christ. This blood it selfe, of it selfe doth exiate our crymes, as being the onely and proper prise of our sinnes, and that wherby our debts are cancelled. But the word of God, Penance, Faith, Charitie, and such like, doe not of themselues exiate, but by the vertue which doth reside in the blood of Christ, but by dependencie of that; but by power deriued from it. They doe not purge as the prise of our sinnes, but as dispositions and instruments, instituted to the end the efficacie of the blood of our sauour Iesus Christ might be

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applied vnto vs which doth plainly shew that all these purging preparatiues, though they be of another order or degree, yet are they of the same kind, and by consequence, that there is but one purgatorie.

Both you and we doe ioyntly hold, that sinnes are forgiuē by the sole and onely mercy of God; yet dare none deny but the same sinnes are remitted by the blood of Iesus Christ, which is the fruite and effect of this diuine mercy, and the glorious instrument by which it is applied vnto vs: so In like manner, when we say that sinns are forgiuen by the blood of Christ, there is no repugnance, to say also that they are remitted by faith, and the Sacraments which are the wholsome and blessed effects of this blood, and instruments appointed to applie it vnto our wounds. Vherin if we iniure God, how will you purge your selues of the same crime? for as we sustayne that sinnes are cleanced by Sacraments which applie vnto vs the prise of our sauiours precious bloode; so likewise,



you hold that by Faith finnes are abolished. Vvhence it is, that though we doe greatly differre in the number of the meanes, which by such application; doe blot out finnes, yet we agree in the substance of the thing we here defend, which consists in this, that we ioyntly confesse, that some things there are which doe cleance vs by the communication of the merits and efficacie of our sauiours bloode. Nor will it auayle you to say that you doe far differre from vs; for that we would haue faith to concurre to iustification, by way of a disposition, wheras you hold that it concurs no otherwise, then that as a hand receaues what is presented, so faith doth apprehend or lay hand vpon iustification which the blood of Christ did intirely produce, For this is said onely, and hath no sufficient ground. And againe, if there be any thing found which doth derogate from the merite of that blood: it is not to be iudged that it is that preparatiue concurse of merits, wherby it is

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applied : but euen what euer doth concurre, as your faith, by any way of application, as though it were not futable to the worth of this bloode that it of it selfe should applie it selfe. And so, euen your concurse of faith doth no lesse derogate from the vertue of Christ his blood then the concurse of Sacraments, because you hold faith to be the meanes, without which that bloode can no wayes be communicated. But euen you your selues, when you please, doe acknowledge diuers meanes, by which the satisfaction of Christ is is applyed vnto vs: for thus saith Molins. Behold the meanes which the Word of God doth present vnto vs, wherby we may applie vnto our selues Christ. First Baptisme, then the sacred supper, and lastly faith. Some tymes also you doe ingenuously teach, with vs, that the temporall paynes due vnto our sinnes, are mitigated by our workes, which in verie deede is to acknowledge our workes to be expiatorie, or to contrayne in them an expiating vertue. Conf. Augustana. And withall

*Molinaus in  
suo scuto par. 1.  
artic. 19.*

*Conf. August.  
cap. de Confess.*

you

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you are to know, that sinnes are often punished with temporall punishments euen in this life, as Dauid and sundrie others were punished, and we hold that these paynes are mitigated by good workes and all kind of penance. So teacheth S. Paule: if we would iudge our selues, we should not be iudged. Further, <sup>a</sup> we acknowledge that by good workes our calamities are lessened, according to that of Isaias.

<sup>b</sup> Conf. Saxonia. Albeit temporall punishments are especially mitigated through the sonne of God, yet we teach withall, that punishments are lessened by meanes of our whole conuersion, since S. Paule doth say, if we iudge &c. Vve are not to call in doubt, saith the same, but that saints haue their fire of purgatorie in this life, as the examples of Dauid, Ezechiel, Ionas and others, giue testimonie. The same also doth the <sup>d</sup> Apologie Conf. Augustanæ, <sup>c</sup> Luther, and <sup>e</sup> Melancton teach: By how much we are more seuerer towards our selues, saith euen <sup>f</sup> Caluine himselfe, by so much are we to hope for a more easie entrie to Gods mercy. And verily, it is impossible that the soule stricke with the horror of iudge-

<sup>a</sup> Art. 11

<sup>b</sup> Confessio Saxonica

<sup>c</sup> Cap. de Purgatorio.

<sup>d</sup> Respons. ad argum.

<sup>e</sup> In assert. art.

<sup>f</sup> In Catechesi

cap. de satisfactione. Et in locis cap. de satisfactione, & in disput. tom.

4. p. 319. & sequentib.

<sup>g</sup> 1. Instit. c. 3.

§. 15. &c. 11.

§. 4.



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ment, should not preuent gods wrothfull  
hand, by exacting punishment at her owne  
hands, and a litle after, to appease Gods  
wroth, we our selues doe exact punishments  
at our owne hands for trespassses com-  
mitted.

But verily so far is the doctrine of  
the Catholike Church, from drawing  
a coutumelie vpon the merit of the  
blood of Christ, that contrariwise,  
euen as he should be esteemed iniu-  
rious to Gods mercy, who should  
say that our sinnes are so abolished  
by the meanes therof, that they  
should not in any sort stand in neede  
of the blood of Iesus Christ, which  
yet was disposed by the same diuine  
mercy, as its instrument, so should  
one doe an iniurie to the blood of  
Iesus Christ, to hold that our sinnes  
are so cleanced by it, that Faith and  
Sacraments, which the sonne of God  
instituted in his blood as fitt instru-  
ments to apply it vnto our soules, did  
not at all cleance them. Men are in-  
iurious to their Redecmour, when  
they change (be it vnder what euer  
colour of his honour) what by him.

selfe was established for their saluation. And therefore Catholikes, (as it is cleare by what we haue said) being freed from the aspersions and crimes which tacitly you impose vpon vs of preiudicing the merit of the blood of Iesus Christ, it is discovered that your selues are guiltie therof.

But me thinkes I heare you say that the difficultie of the question consists in this, to witt, whether it was the will of Iesus Christ that his blood should be applyed, by the meanes we assigne. To which I repleie: firste, that at least it is manifest, that what we teach in this point, is not of its owne nature impossible, as being iniurious to Iesus Christ, which notwithstanding you pretend, and doe dayly fill the peoples eares with the noyse of it. And then, I will make cleare to all the world, that whosoever beleeueth the scripture, and giues credit to the Fathers, must necessarily beleue that there is some other thing besides the blood of Christ, which doth purge, though in

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*Aff. 3. & 15.*  
*Ad Rom. 3.*  
*ad Ephes. 3.*  
*ad Titum 3.*  
*1. Petr. 1.*  
*1 Iacob. 2.*  
*Prou. 15 & 16.*  
*Cyprian. de lapsis & epist. 26. & 35.*  
*Tertul. de penit. cap. 3.*  
*Origen. in Leuit. cap. 15.*  
*Aug. in Enchir. & lib. 1. de symb. c. 6.*  
*Hieron. de obitu Fabio.*  
*Amb. ep. 82.*  
*& de Elia & ieiunio. c. 21.*  
*Lib. de Elia c. 10. Habemus plura subsidia quibus peccata nostra redimamus. Et alibi multis locis.*

the vertue and efficacie therof: for the <sup>a</sup> Scripture in diuers passages in most formall termes saith, that we are purged, purified, iustified, cleanced by faith, by workes, by Sacraments: and that the <sup>b</sup> fathers grounding vpon holy Vvrit, teach in a hundred places, that by Baptisme, Penance, seares, workes, Martyrdome, sinnes are purged, washed, cleanced, remoued, redeemed, blotted out, abolished, consumed, expiated. And in diuers others, that God is appeased by workes, that he is made propitious by workes. In a word, as S. <sup>c</sup> Ambrose saith, that we haue diuers meanes by which we redeeme our sinnes. And sundrie remedies by which we are washed and purged of our offences.

## SECTION V.

### MINISTERS.

**N**Or other sacrifice, propitiatorie for our sinnes, then his death and passion.



ANSWER.

**T**HAT we teach no other propitiatorie sacrifice then that of Iesus Christ, the reason which aboue we deduced at large, doth make good; the word, *other*, signifying a thing of a diuers kind, when it is taken absolutely, as the Ministers in this place doe take it. So that the Euchariste cannot be called, *other*, then that of Iesus Christ vpon the Crosse: because being subiect to that, and deriuing from it its force and efficacie, it is not of a diuers kind, but onely of another order, as being farr inferiour; not by reason of the Hoste, which is the same, but in regard of the effects, and the visible actiō by which it is immediatly offered. This is yet more confirmed in that we doe acknowledge the sacrifice of the Eucharist to be one and the same with that of the crosse by a triple identitie. Both by reason of the hoste offered, which is one in

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<sup>a</sup> *Ambr. in Heb. 10. Vna est hostia non multa.*

<sup>b</sup> *In Heb. 10.*

<sup>c</sup> *In Hebr. 9. eundem semper offerimus, non nunc quidem alium sed semper eundem.*

<sup>d</sup> *lib. 1. de officiis c. 48. Nunc Christus offertur sed offertur quasi homo, quasi recipiens passionem. Et offert se ipse quasi Sacerdos, ut peccata nostra dimittat.*

<sup>e</sup> *Cypr. ep. 63.*

*Amb. lib. de officiis cap. 48.*

*Alex. Papa ep. ad omnes Orthodoxos.*

*Isych. l. 2. in Lemis. c. 2.*

*Nysseu. orat. 1. de resurrect.*

*Chrys. hom. 24 in 1. Cor. Greg.*

*l. 4. dialog c. 38.*

*Et hom. 37. in Euang.*

<sup>f</sup> *Hom. 2. in 2. ad Tim. Oblatio radem est.*

both; it is one hoste, saith <sup>a</sup> S. Ambrose, and <sup>b</sup> Primasius, and not many hostes. Vve offer still the same, saith <sup>c</sup> S. Chrysostome not now another, but alwayes the same. And also by reason, of the prime and principall offerer which is Iesus Christ, now Iesus Christ is offered, saith <sup>d</sup> S. Ambrose, as man: suffering passion, and as preist he offers himselfe, to the end he may pardon our sinns. And lastly by reason of the manner of the oblation which is like; for euen as Iesus Christ truly dyed vpon the Crosse, and as his blood was really seperated from his body: so is he dead in the Eucharist in apparance as we will explicate more fully in the sixt Chapter. Vherupon <sup>e</sup> the Fathers call the sacrifice of the Eucharist the passion of Iesus Christ: the reneued passion of Iesus Christ: yea further they say, he is slayne, and as it were suffers his passion, for though he neither dy nor suffer indeede, yet doth he both die and suffer in a mysticall manner. And therfor, grounding vpon this triple identitie, we feare not to say with <sup>f</sup> S. Chrysostome;

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that the sacrifice of the Crosse and the Eucharist is one and the same sacrifice; and with<sup>a</sup> Theodoret, that it is manifest that we offer no other sacrifice then that of the Crosse.

*<sup>a</sup> Incap. 8. ad  
Heb. Clarum  
est nos non  
aliud sacrifici-  
um offerre.*

And that the propitiation of the sacrifice of the Eucharist, doth not destroy the propitiation of the sacrifice of the crosse, it is evident, in that it is not opposite vnto it, but contrariwise, is substituted, subordinate, and of a far lower degree; the sacrifice of the Crosse being propitiatorie of it owne vertue as the proper satisfaction for our offences; whereas the Eucharist is onely propitiatorie in vertue of the sacrifice of the Crosse, the fruite of whose propitiation it applies vnto vs. The oblation of the Masse is not propitiatorie, as though the sacrifice of the Crosse were not alone sufficient to appease Gods wroth, and to make him become propitious: but it is onely propitiatorie in vertue of the plentuousnes of the sacrifice of the Crosse, whose vertue is so great, that it can communicate a part therof to others, and



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the will of the sacryficed is such, that as he is able, so also he is willing to communicate it. Establisshing his glorie; not in reseruing the whole propitiation of the sinnes of man to the sacryfice of the Crosse, but also in imparting some part therof, to the sacryfice which men doe celebrate as his ministers, in memorie of his passion. And like as he who hath an excellent fruite tree, shewes himselfe far more liberall, if making a present of his ripe fruite, he adde also a young shoot therof which of it selfe may yeeld fruite: so Iesus Christ, is much more bountifull, in bestowing vpon men not onely the fruite of his propitiation which sprung from his owne person in the sacryfice of the Crosse, but euen another sacryfice which as an excellent shoote, is able to bring forth fruites like to those which we gathered vpon the tree of the Crosse. Vvherfore, so farr is the propitiation of the sacryfice of the Eucharist, from preiudicing the propitiation of the sacryfice of the Crosse, that on the contrarie side it

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makes the perfection and excellencie thereof more gloriously appeare. Whence it followes that you are truly worthy of hatred, by reason of the calumnies which you falsely impose vpon vs making vs odious to your adherents; as though, forsooth, we taught some thing in this point preiudiciall to Iesus Christ.

Nor is this all, you are in this behalfe worthy of hatred for a reason much more odious then that which I haue mentioned aboue.

You make a remonstrance that you are hated for sustayning that there is no other propitiation then that of the death and passion of Iesus Christ: but you are indeede worthy to be abhorred, for holding that the blood and death of Iesus Christ is in no sort propitiatorie; that his death, and pretious blood haue not appeased Gods wrath towards mankind: that there was yet need of a more excellent price; and that this price was the torments of a lost, banished, and damned man, which with a sacrilegious mouth you blasphemously as-

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firmé that Christ endured in his soule. Damnable doctrine ! not of men but of diuells ! not from Heauen or earth, but issuing out of Hell, whither they that hold it, iustly deserue to be condemned, vnlesse they roote that doctrine out of their hart, and with their tongue publish a con-

trarie. Of these crimes I accuse you, with what iustice I shall make appeare. *Nothing had bene done*, saith

<sup>a</sup> Calvin, (you know for how great and admirable a prophete <sup>b</sup> you esteeme him) if Iesus Christ had died onely a corporall deatch; but it was a greater, and more excellent price to haue suffered in his soule the cruell tortures of a damned and lost man. In this torment, saith <sup>c</sup> Beza,

is placed the summe of our Peace and reconciliation to God. To satisfie in the name of sinners, saith your <sup>d</sup> Catechisme, it was necessarie that he should feele that horrible distresse in his owne conscience, as though he had bene forsaken of God, yea euen, as though God had bene wrothfull against him. That is to say, it was necessarie, that he should haue ben-

<sup>a</sup> Calu. 2. In-  
stit. c. 17. §. 10.  
*Nihil actum  
erat si corporea  
tantum morte  
defunctus fuis-  
set Christus,  
sed aliud ma-  
ius & excel-  
lentius pretium  
fuisse, quod  
dixit in anima  
cruciatu dā-  
mati & perdi-  
ti hominis  
pertulerit.*

<sup>b</sup> *Danaus in  
Anti-Bell.  
Beza ep. 6.*

<sup>c</sup> *Beza in Lu-  
cam 22. v. 44.  
In hoc crucia-  
tu posita est  
nostra pax &  
cum Deo re-  
conciliationis  
summa.*

<sup>d</sup> 10. Sunday.



damned, as your ensuing words doe more clearly conuince, signifying his dolours in the word, damnation, and saying, that what is perpetuall to others, whom God in his wroth punisheth, was onely temporall in him. Vtherby is apparent that according to your opinion Christ Iesus suffered the paines of the damned, and this to satisfie for the sinns of man, as though his death had not bene of sufficient valour.

Yea one of your owne men relates that there were diuers Protestants of opinion that those places of scrip. wherein Christ was said to dy for vs, were not to be vnderstood of a corporall death, but onely of the sense of Gods wroth, nor indeede did his corporall death contribute any thing at all to the expiation of sinne, nor was it therfore to be esteemed as a part of satisfaction for sinnes. Some peraduentures, may here apprehend that you will betake your selues to your old solution which consistes in the libertie you take at your owne liking, to reiect all autho-

*\* Scarpus de  
iustif. contro.  
16.*

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 ritie, and at your pleasure, to deny  
 your owne Masters. Yet seeing, that  
 Vvhitakere, one of your prime mo-  
 derns, insteede of vsing this euasion,  
 seconds and sustaynes Caluine in  
 his blasphemie, saying, that he wrote  
 most truly, that nothing had bene done,  
 if Iesus Christ had onely suffered a corporall  
 death. ( Nor can I doubt but you will  
 imitate him therein, and therefore take  
 his, as your answer, ) I demand of  
 you, whether so many pricking thor-  
 nes, so many stripes, spittings, blowes,  
 derisions, nayles, and to comprehend  
 all in a word, that innumerable num-  
 ber of paynes, to which was annexed  
 the ignominious and cruell death of  
 the onely sonne of God, did contri-  
 bute nothing to the saluation and re-  
 demption of mankind? Vvhat doth  
 occurre in Sctiptures ether more fre-  
 quently, or clearly, then that we are  
 redeemed by the blood and death of Christ?  
*Matt. 26. this is my blood which shall be*  
*porvredant for many for the remission of*  
*sins. Heb. 9. Christ an high Priest by his*  
*ovvne blood entred in once into the Holyes,*  
*eternall redemption being found. And*

*Scittat. l. 8.*  
*cont. Durand.*  
*sect. 18. Calui-*  
*nam, verissime*  
*scripsit nihil*  
*actum fuisse si*  
*mortem tantū*  
*corporeā Chri-*  
*stus obisset.*

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again in the same place, if the blood of oxen sanctifieth to the cleansing of the flesh, how much more shall the blood of Christ, cleanse our conscience from dead workes. and Apoc. 5. Thou hast redeemed vs to God in thy blood. In the 7. to the Ephes. the first chap. to the Coloss. In the first of S. Peter the first Chapter. In the first of S. Iohn first Chapter. In the first Chapter of the Apoc. it is said, that we are sanctified, washed, cleansed, by the blood of Iesus Christ. In S. Mathew, S. Marc, S. Luc and S. Paule, Iesus Christ saith. *Matth. 26.  
Marc. 22.  
Luc. 22.  
Cor. 11.*  
*This is my body, giuen deliuered broken for you.* Heb. 10. we are sanctified by the oblation of the body of Iesus Christ, and in another place, by one oblation he hath consummated the sanctified for all eternitie. The scripture saith that we are redeemed by the blood, which he shed for the remission of our sinns. That he doth cleanse our conscience of dead workes, that by him we are purged and washed, that, the body of Iesus Christ is deliuered and giuen for vs, that by him we are sanctified. You contrariwise say, that nothing had bene done, without the



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*interposuion of some other thing. To*  
which must we giue credit? to the  
misteries of the scripture, or to your  
blasphemies? in refutation Vherof  
I will spend no more tyme, since  
they are of the same kind with those  
of which S. Hierome speakes, when  
he saith, *that to discouer them, is to van-*  
*quish them*, there being noe neede to  
conuince that which by it owne con-  
fession is blasphemous.

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## SECTION VI.

### MINISTERS.

**N**Or other merit before God then  
the obedience which he offered vp to  
his father for vs.

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### ANSWER.

**T**hat it may be perspecuoussly vn-  
derstoode what is in this place  
in controuerisie betwixt vs, we are  
first to note, that there is a great

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difference betwixt saying, there is no other merit but the merit of Christ, and, there are no meritorious workes but the workes of Christ. For he that affirmes that there are no other meritorious workes but those of Christ, doth exclude the workes of men from all merit: but he that sayes that there is no other then Christs merite, is to be vnderstood, not that the workes of men are of no merit, but that they haue no efficacie but in vertue of the merits of Christ, since it is manifest, by the reasons aboue alleaged in the like case, that diuers actions which haue subordination amongst themselues, doe not establish diuers merits. Your religion is not hated for the first point, that is, for that it doth teach, that ther is no other merite before God, but Christ his obedience: for, as we haue said, that we grant; but by reason of the second, for as much as you teach that this obedience of Christ doth contribute no force to any man, wherby he may merit: pretending, for sooth, that this is preiudiciall to,

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the dignitie of Christ, and derogating from the price of his merits, which is not so.

And that we hold no other merit then the obedience of Iesus Christ, it is euident; because, as we haue shewen out of Scripture, Fathers, and by the light of reason, these words *an other merit*, importe a merit of another kind, which hath no subordination to the merits of Christ, which is not found in our case, since we openly confesse that mens workes, are of no merit at all but in vertue of those of Iesus Christ; and consequently, according to vs, speaking simply and absolutely, the obedience of Christ is the onely merit of the whole world.

And indeede the workes of the iust, following the phrase of <sup>a</sup> Scripture, and holy <sup>b</sup> Fathers, being rearm'd the workes of God, of the Holy Ghost, yea of Iesus Christ, so that the scripture, to attribute them absolutely to God, deneyes them to be ours, no man can euen with any shew of reason affirme, that the merit of our actions, is any other then the

merit

<sup>a</sup> *Isa. 26. Omnia opera nostra operatus es in nobis.*

*1. Cor. 10. Idem verò Deus qui operatur omnia in omnibus.*

*Matth. 10. Nō vos estis qui loquimini sed spiritus Patris loquitur in vobis.*

*2. Cor. 13. An experimentum queritis eius qui in me loquitur Christus.*

*2. Cor. 15. Non ego sed gratia Dei mecum.*

*Galat. 2. Vnus ego iā non ego, vniū verò in me Christus.*

<sup>b</sup> *Aug. in psal.*

*83. Christus orat in nobis ut caput nostrum. Petrus Chrysologus serm.*

*21. Deus in te cernat in te esurit. Bern. 1. de amore Dei off. Tu te ipsum amas in nobis.*



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merit of Iesus Christ.

Now that the meritorious workes of men doe not any wayes derogate from the merit of Christ, is manifest by this, that if it were so, our prayers and impetrations would be inturious to the prayers and impetrations of Christ, for there is paritie of reason in both. Againe it is cleare in this, that when <sup>a</sup> Calvin obserued, that diuers denyed the merit of Christ, because they apprehended it repugnant to grace, he affirmed that they did foolishly find opposition in those two things, grounding himselfe vpon this axiome *quae subalterna sunt non repugnant* that things subordinate haue no repugnancy. And <sup>b</sup> for the same reason, he denyed that the intercessions of the faithfull did in any sort derogate from the intercessions of Christ, because, saith he, those depend of these and are subiect vnto them: and therefore nether doe our merits derogate, or are they repugnant to the merits of Christ being subordinate vnto them, no otherwise then his owne merits is subor-

<sup>a</sup> Calu. 2. Inst.

lib. 2. c. 17. §. 1.

*Inscitè opponitur Christi meritum misericordia Dei, regula enim vultus est quae*

*subalterna sunt non pug-*

*nare.*

<sup>b</sup> Calu. 3. Inst.

c. 40. §. 27. *Ac*

*ramossi fideles*

*ultrò citroque*

*preces pro fra-*

*tribus apud*

*Deum offerunt*

*hoc nihil unica*

*Christi inter-*

*cessioni defo-*

*gare offendit*

*mus, quia om-*

*nes simul ea*

*subnixi tam se-*

*quam alios*

*Deo commen-*

*dant.*

*Item §. 19.*

*Quamquā in-*

*terim & sua*

*Sanctis inter-*

*cessiones relin-*

*quantur, qui-*

*bus alij aliorū*

*salutē mutuo*

*inter se Deo*

*commendant,*

*de quibus me-*

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*minit Aposto-  
lus, sed tales  
qua ab unica  
illa dependunt,  
tantum abest  
ut delibent ex  
ea quippiam.  
Nam ut a di-  
lectionis affe-  
ctu scaturiant  
qua nos ulro  
citroque am-  
plectimur, cum  
unius corporis  
membra; ita  
etiam ad capi-  
tus unitatem  
referuntur.*

*Ec.*

*Cap. 14. 5. 18.*

*Ec. 19.*

dinate to his grace; our prayers and  
impetrations to his. Whereupon he  
deneyes that the iustice of workes is  
opposite to the iustice of Faith, be-  
cause that, is subiect to this. In the  
same place, and for the same reason,  
he sustaynes that the hope of salua-  
tion, which is conceaued by good  
workes, is not contradictorie to the  
hope of saluation, which we demand  
through the mercy of God. But  
hence it is yet more manifest, that,  
as the merit of Christ, doth not dimi-  
nish the glorie of Gods mercy to-  
wards vs, (for that argues no impo-  
tencie in his mercy, as though of it  
selfe it were not powerfull enough,  
to restore vs what we haue lost) but  
contrariwise Christs merit, doth  
commend and extolle the force of  
the diuine mercy, when it makes ap-  
parent, that the diuine mercy was  
not content, to haue brought vs  
again in to grace and fauour with  
God, but moreover, it would haue  
Christ to merit this grace for vs,  
which did far surpasse that. For none  
can doubt but one that should haue

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lost all his fortunes, should be far more obliged to him who would redeeme them, to the end to render them vnto him; then to him, who would otherwise render them, not taking the paines to redeeme them. Vtherfore the merits of men doe not lessen the merits of Christ; nor argue them of insufficiencie or impotencie, as not being powerfull enough to restore vnto vs what we had lost: for it is a cleare thing, that wheras they are of an infinite value, even euery least part therof, could haue merited all. But contrariwise mens merits doe openly proclame the vertue of Christ his merits: for, as the mercy of God, did bountefully bestow vpon vs the merits of Christ; so Christs merits doe impart vnto vs, ours; and make a more ample demonstration of his goodnes and glorie, in that he would not onely merit that for our benefit, which we of our selues were not capable to merit, to wit, remission of the fault, and satisfaction for the eternall paine, but moreouer he would haue vs to merit those things (as the



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increase of grace) together with him,  
which doe not excede the capacitie  
of our merits. Vvhich is so far from  
depressing, that it doth euen extolle  
his glorie, since that there is nothing  
more glorious, then to admitt ano-  
ther, freely and of our owne accord,  
into the participation of that glorie,  
which we could haue reserued to our  
selues alone. Thus doth Christ pro-  
ceede with vs as well in this as in that  
which he doth impetrate for vs: be-  
cause he would not onely merit that  
alone wherof we were incapable, as  
the first inspirations to good; but he  
would also merit strength for vs, to  
demand and obayne some thinges  
with him: which is a far greater fa-  
uour: for in that, he doth not onely  
impart vnto vs the fruit of his prayers  
but also bestowes vpon vs the vertue  
therof; that is, he did not onely make  
vs capable of receauing what he  
produced, but also granted vnto vs  
power with him, to produce, and  
withall to receaue some thing. The  
same happens in the production of  
naturall things, wher God, who of

himselfe is able to produce all things, doth yet practise that absolute power, in the production of those things, which are beyond the reach, and actiuitie of second causes, as for example, the creation of the world, of Angels, of reasonable soules, and leaue them to contribute their vertue to all other things that are not placed without their sphere, to manifest thereby the excessse of his bountie, and to acquire vnto himselfe a larger proportion of honour, by making them not onely partakers of the effects which flow from his power, but of force withall to produce them with him: being a more honorable thing vnto God to endow second causes with force to cooperate in some things with him, then to leaue them without all action in his productions, as though they were altogether incapable of the same. Howbeit the (ratio) or essence of merit which is found in the actions of men, proceeds not from the substance of their worke, but from the grace alone which they receaue by the merit of Iesus Christ,

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 as S. Augustin obserues, saying, that  
*the merits of the iust are merits, because*  
*they are iust, that is, for that they pro-*  
*ceed from persōs iustified, and grate-*  
*full vnto God, by meanes of his*  
*grace which is in them, who will*  
*thinke that our merits which are the*  
*effectes of the grace of Christ alone,*  
*doe disparage the glorie of the me-*  
*rits of Christ? yea who will not*  
*planely discover, that the merits of*  
*men doe redound to the glorie of*  
*Christ his merits? No otherwise then*  
*the splendour of rich gemmes, and*  
*the brightnes of the moone and*  
*starrs, which are effectes of the sunn's*  
*Light, doe augment his glorie, so far*  
*are they from diminishing it! V which*  
*moued Brentius to say, that wee ex-*  
*tolled Christ with too great prayses,*  
*while wee auerre, that he merited*  
*that our workes should be merito-*  
*rious. And another Authour, of no*  
*smale note, confesseth, that in this*  
*thing we make Christ his glorie*  
*wonderfull illustrious.*

Vvhence it is manifest, that our  
 merits are so far from injuring the

*In Apologia,  
 Confess. Vvi-  
 zemberg. cap.  
 de contritione.*

*Friccius l. 4. de  
 Eccles. c. 4.*

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merits of Christ, that they even turne  
to his greater glorie. And indeede,  
since the operations of the members  
belong to the head, because this com-  
mands them, and imparts vertue  
towards their productiō, how should  
the dignitie of the workes of the  
members of Iesus Christ our Heade,  
become rather contumelious then  
honorable vnto him? By every one of  
our actions, saith <sup>a</sup> S. Hierome, *our*  
heade is crowned. Our good workes  
being giftes of God the Father, effe-  
ctes of the Holy Ghost the princi-  
pale Agent, fruites of the passion of  
Iesus Christ, the end for which he  
suffered, the act of the children of  
God, and those who are participant  
of his diuine nature; in conclusion,  
being rather workes of God, then of  
men, as the <sup>b</sup> holy scripture doth  
teach vs; who will repute the digni-  
tie of such workes contumelious to  
God? Yea who will not rather iudge  
those contumelious to God the Fa-  
ther, the Holy Ghost, to Iesus Christ,  
his sufferances, who like to your sel-  
ues, impugne the merits of good

<sup>a</sup> In cap 6.  
Zacharia.  
Saluator in  
singulis coronū  
acci

<sup>b</sup> Matth. 20.  
1. Cor. 15.  
Galat. 2.

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workes, since by impugning them,  
they doe truly impugne the giftes of  
God; the operations of the H. Ghost;  
the fruites of our sauiours passion;  
the effectes of grace, in fine, the di-  
gnitie of good workes which proceed  
rather from God then from men?  
Vwho will not in contemplation her-  
of iudge your religion worthy of  
hatred, yea euen of horreur; and  
ours for the contrarie, praise worthy?  
And therefore it is apparent that if  
your doctrine be hated in respect of  
that which it teacheth touching me-  
rit, you cannot, as you pretend, draw  
any aduantage from it, but contra-  
riwise it turnes to your disaduantage,  
since it is hated, not for sustayning a  
thing which is aduantageous, but  
preiudiciall to Gods glorie. Vwhich  
happens not onely in this point, but  
in all the rest of the points of this  
Chapter.

It is truly hated for sustayning  
things preiudiciall to God, not onely  
in that you deny, as I haue already  
shewen, the workes of Saints to be  
meritorious; but, which is more

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(and indeede a thing causing hor-  
 rour) because your Prime Authours,  
 whose doctrine you imbrace as dis-  
 cending downe from heauen, deny  
 that the workes of Iesus Christ are  
 meritorious. I confesse, saith Caluine,  
 that if any would oppose Iesus Christ, sim-  
 ply and nakedly considered in himselfe, to  
 God's iudgement, there were no place for  
 merit, because there is no dignitie found in  
 man which can merit God. Vvhence  
 is planely gathered, that you re-  
 pute not the workes of Iesus Christ  
 meritorious before God for their  
 owne dignitie and worth, but one-  
 ly by meanes of God's fauorable  
 acceptance therof.

There rests no more to be done in  
 this Chapter, but to beseech the Rea-  
 der, as I instantly doe, to note by the  
 way, that though you would be  
 thought to haue no other ayme in  
 these Articles but God's honour and  
 glorie, yet is it but a cloake you take,  
 vnder which your end is to seeke  
 your selues, freeing your selues in this  
 world, from all the paine and diffi-  
 cultie which is found in doing well.

2. Instit. c. 17.  
 §. 1. Equidem  
 fateor, si quis  
 simpliciter &  
 per se Christū  
 opponere vellet  
 iudicio Dei, nō  
 fore merito lo-  
 cum quia non  
 reperiretur in  
 homine digni-  
 tas qua posset  
 Deum prome-  
 reri.



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For why doe you establish the Scripture the onely rule of your saluation, but to deliuer your selues from obedience to the Church, and from subiection to Traditions which are manifestly contrarie vnto you, imitating herin that, which Tertulian, notes in the Heretiques of his tyme, when he saith, *that they will in no sort acknowledge that wherby they are conuinced?*

*Tertul. pra-  
script. c. 17.  
Necessario no-  
lunt agnoscere  
ea per qua re-  
mincentur.*

To what end doe you deny that S. Peter was the Heade of the vniuersall Church vnder Iesus Christ, but onely to cast off the subiection to his Successours authoritie, euen as Rebels, to be freed from the Vice-Roys authoritie, would deny that any other but the king had power ouer him?

Vvhy will you haue the blood of Christ onely to purge you, but onely to auoyd paine and trouble, and to be subiect to no satisfaction?

Vvhat reason haue you to deny the merit of good workes, but onely to flatter your owne sloyth, and to be obliged to no paines-taking for

the obtayning of Paradice shewing  
your selues herin Epicures shollers,  
who for loue of ease, as S. Augustine  
notes, *denyed the course of meritts.*

*l. 8. Conf. c. 16:  
Negauit tra-  
ctus merito-  
rum.*

Vvhy doe you reiect the propitia-  
tion of the sacryfice of the Masse,  
but by banishing all other propitia-  
tion, saue that of the sacryfice of the  
Crosse, to take a way all conceipt  
that we ought to indeuour to make  
God propitious? You haue Gods  
honour in your mouth, but your pri-  
uate interest in your hart: two spe-  
cious wayes by which you draw  
poore sooles to your beleife, but to  
their owne perdition, which is indeed  
that which you will purchase to you  
and yours, who cannot dy in your  
errours, but withall they perish eter-  
nally.

## CHAP. IIII.

## Section. I.

## MINISTERS.

**Y**our Maiestie should also see that we are hated, because we would haue the people themselues to know the wayes of saluation, in lieu of referring themselues totally to others by an affected scrupule, and voluntarie ignorance which is couered with a cloake of obedience and docilitie: and to this effect we would haue the people to heare and reade the holy Scripture in a tongue knowen to all; and that publike seruice should be done in your subiects *Vulgaire* tongue, that they might be instructed therby. And that henceforth God should not be suspected by men, as though his word were a dangerous booke from which the people ought to abstayne: For France stands obliged vnto vs in this, that we haue published holy *Vvrit* in the french tongue (which formerly was an *vnknowen booke*) and that we haue giuen



*Against the Ministers.* 109  
the children a sight of their Fathers Vvill  
which was hertofore hidden from them.

A N S W E R.

**Y**OU continue the guiles which  
you vsed in the precedent Chap-  
ter, while you represent your selues  
as men loaden with hatred for cer-  
taine considerations which in your  
concept might purchase you loue.  
Having insinuated your selues into  
the hearts of the people by pretend-  
ing Christs interest, you haue re-  
course to their owne, with more fa-  
cilitie to intice and gayne them to  
your selues. You promis them won-  
dres, and make shew of great obliga-  
tions: while yet you doe but delude,  
deceauce, and leade them to their  
perdition: impose vpon vs: manifest-  
ly contradict your selues: condemne  
in vs, what your selues practise:  
bragge of things which belong not  
to you; and affect nouelties.

• And since reason, the Fathers,  
and the comon consent euen of your

*A vvord is  
not a vvord ex-  
cept in as  
much as it si-  
gnifieth and  
expresseth the  
conceites of  
him that spea-  
keth: and for  
this reason the  
scripture, to  
speake proper-  
ly, is not the  
vvord of God,  
but by reason  
of the senses  
vvhich makes  
vs knowe the  
conceits or  
counsels of  
God.*

*Hieron. Basil.  
& alij Patres  
passim. Vbi  
ad rationem*

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2. Campiani.  
Ipsa vis & res  
& quidam-  
modo anima  
Sacrarum li-  
terarum in  
sententia con-  
sistit. Recte  
Hieronymus  
non in legendo  
sed in intelli-  
gendo scriptu-  
ra consistunt.  
Et alibi, non in  
verbi Scriptu-  
rarum est E-  
uangelium,  
sed in sensu.

Vult. cont.  
1. q. 2. c. 7.  
Nullam nos  
editionem nisi  
Hebraicam in  
vesere, & Ora-  
cū in nono Te-  
stamento ha-  
ebitricam fa-  
cimus.

owne men, doe vrge you to grant that the holy scripture doth principally consist in the sense, not in the bare letter, ( though it contayne the one and the other ) I shall with facilitie make manifest vnto all the world, that you doe but deride the people. Because while you proteste to permit them the full and intire knowledge therof, you grant them no more libertie in point of sense, then the Catholike Church doth her children: for though all yours haue permission to reade the Scripture, yet is it not lawfull for any of them to explicate it in any other sense then that of Caluine, or your owne as is made manifest by sundrie examples, and peculiarly by that of the institution of the Euchariste, where none can explicate these words *This is my body,* otherwise then figuratiuely.

Vvherin you resemble those that promising a great treasure, giue onely the sight of the coffer wherein it is kept. Nay you giue not yet so much, for doubting of the translation of the scripture, and ingeniously cōfessing

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that there is no version at all authenticall, that is, of sufficient credit, the people haue iust reason, not onely to doubt of the sense of the scripture which you deliuer, but euen of the verie letter of the version which you propose vnto them, and consequently of their saluation; it being a cleare case, that they can haue no greater assurance of that then they haue of the meanes whereby you would conduct them thither. He that promiseth children fruite to eat, and yet giues them onely Amands which they cannot crake, doth but mocke them: yea he mockes them doubly when the Amands are not true but counterfeit onely: So doe you doubly delude those who beleue you in a matter of importance, since that the letter of the Scripture which you giue them, is not authenticall: nor doe you permit them of themselves to gather out of it the true and naturall sense which in their iudgement it contaynes. You mocke them verily and deceaue them both at once.



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You deceaue them, because vnder the name of the word of God, you present vnto them the word of men, fithens you deliuer them the scripture changed by mans inuention, and interpreted against the sense which the words beare as I haue alreadie shewen; and that, as <sup>a</sup> S. Hierome notes, *The Gospell of Iesus Christ, is made the Gospell of men by a peruerse interpretation, yea which is worse, the Gospell of the Diuell, because, (will I adde) vse is made of it to establish vntruth and errour, wherof he is the father.* And this may be more iustly auerred of yours, then of any other; because in certaine passages you obserue the sense which Luther receaued of the Diuell in a visible shape. You delude the people by persuading them that of all the exterior meanes ysefull for our saluation, the reading of the Bible is the onely certaine one: which is manifestly false, for otherwise the blind which cannot reade; simple and ignorant people who haue no learning, could not be amongst the number of the faithfull.

They

<sup>a</sup> In 1. Gal.  
Interpretatio-  
ne peruersa de  
Euangelio Chri-  
sti. hominis fit  
Euangelium,  
aut quod peius  
est diaboli.  
Luther lib. de  
Missaprinata.

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They that were Christians before the Gospell was written; they that beleueed in the tyme of S. Ire-  
neus, as he himselfe is witnes, in Christ Iesus, without paper and inke, were not of the faithfull. They againe, who vnderstand not the hebrew and greeke tongue were not capable of faith, since, according to you, no version is authentically, nor can faith be attained vnto but by a meanes which is infallible. But if you reply that such people may receaue it from the mouth of their Pastours who doe faithfully preach vnto them the word of God: it followes then that the Scripture is not the onely externe meanes to obayne Faith, since you your selues adioyne this second, which cannot be sufficient for some, vnlesse it were so for all the rest. And in deede what reason is there so to try and re-  
strayne the word of God to paper, to the character and letter, that it can no further be a meanes of saluation, then it is contayned vn-

*Lib. 3. c. 4.*

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 der these signes? Haue they any  
 force of their owne nature? If not,  
 why is not the word of God in the  
 hart and mouth of the Church,  
 and her Pastours, an assured mea-  
 nes of saluation? You deceaue the  
 people, not onely by perswading  
 them that the reading of Scrip-  
 ture is the sole meanes of salua-  
 tion, but moreouer in teaching  
 them that it is a sufficient meanes,  
 and that none ought to looke after  
 any other: which is euidently false  
 for two reasons: first because the  
 Scripture teacheth that faith com-  
 eth by hearing, and that it hath  
 so absolute a dependance of it, that  
 without it, faith cannot be had.  
 How, saith a saint Paule, shall they  
 belecue him whom they haue not heard?  
 and how shall they heare without a Prea-  
 cher? Therefore faith is by hearing.  
 Vvherby we see that reading onely  
 is not a sufficient meanes of faith,  
 since according to the Apostle no  
 man can haue assurance ether of  
 the letter, or of the sense of the

\* Rom. 10. v.

14. *Quomodo  
 credent ei quē  
 non audierūt?  
 Quomodo au-  
 tem audient  
 sine predican-  
 te? ergo fides  
 ex auditu.*



*Against the Ministers.* 115

Scripture vnlesse he learne of the Church how it is to be vnder-  
stoode.

Secondly, because if this meanes be sufficient for all the world, the Fathers of the Church, the Lutherans, Anabaptists, and others, who with great care and diligence made vse of it, erred not in the fundamentall points of faith as in your writings you vprade them. But if you affirme that reading alone, is onely sufficient in qualitie of an externe meanes, and that there is further required an inward illustration of the holy Ghost which is not in them that erre: I demand a text of holy Scripture affirming that Caluine and his followers, had this interiour illustration rather then the others: if you can produce no such text; I demand why you beleeue it without Scripture? Againe, I demand by what exteriour or interiour signe you can be assured to haue this illustration of the holy Ghost in the vnderstanding of these

## A defence of the Cath. Faith

words *This is my body*, more then the Catholikes, or Lutherans? Finally since reading onely is not sufficient without this internall illustration of the holy Ghost, if you cannot by some infallible argument proue that you are assured of this illustration, I beseech you to acknowledge that you haue no certaintie of the sense of Scripture, nor consequently of your faith.

Finally why doth the Eunike (who had the holy Ghost, and readd diligently that place of Isaye, where the passion of our sauour is cleary foretold, being asked by Philippe one of the Deacons whether he vnderstood what he readd, answer, *a how can I vnlesse some shew it me?* If to vnderstand the Scripture a man be to rely vpon the interiour illustration of the holy Ghost, you cannot say as some tymes you doe, that your meaning is not, that euery one should vnderstand all the Scripture, but *b onely,*

*a Aet. 8. Et quomodo possum si non alius ostenderit mihi.*

*b Vult. de perspicuit.*

*script. c. 1. Notum axioma est omnia quae sunt ad salutem necessaria aperta verbis in scripturis proponi.*

that which is necessarie vnto saluation, because the passage which the Eunuke confesseth he vnderstandeth not, concernes not the passion of our sauiour Iesus Christ, which is the fundation of mans saluation. Nor will you affirme that the Eunuke was ignorant, sith the simple are as well to vnderstand that which is necessarie to saluation as the learned. Nor indeede ought he to be rancked amongst the ignorant, whom <sup>a</sup> saint Hierome represents so studious, and so great a louer of the law, that he himselfe was not more addicted therunto.

That the Scripture is not easie to all men, it selfe doth witnesse, and the Fathers doe teach. It selfe doth witnesse; <sup>b</sup> for saint Peter sayth that in saint Paules Epistle, there are certaine things hard to be vnderstood which the vnlearned and vnstable deprave as also the rest of the Scriptures to their ovvne perdition. The Fathers doe teach vs the same. The

<sup>a</sup> Hieron. ep. 103. Ego nec sanctior sum hoc Eunuchis, nec studiosior. Et tantus amator legis diuinaeque scientia, cum librum teneret ignorabat eum, quem in libro nesciens venerabatur.

<sup>b</sup> 2. Petr. 3. In quibus sunt quadam difficulta intellectu, quae indocti et instabiles depravant, sicut et ceteras scripturas ad suam ipsorum perditionem.



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<sup>a</sup> Aug de util. cred. c. 6. *An ista scriptura legis planissima sunt. in quavis quasi vulgo expostas impetum faciunt.*

*Et cap. 7. Terentianum Maurum sine Magistro attingere non auderes Asper, Cornutus, Donatus, & alij innumerales requiruntur, ut quilibet Poeta possit intelligi, tu in eos libros qui sancti divinarumque rerum pleni sunt sine duce irruis. & de his sine preceptore audes ferre sententiam.*

<sup>b</sup> Hieron. Epist. 103 ad Pauli. *Hanc (scripturam) garrula anus, hanc delirus senex, hanc universi præsument, lacerant, docent antequam discant.* <sup>c</sup> Cap. 1. & 2. *Duplici modo munire fidem suam Domino adiuvante deberet, primum scilicet divina legis autoritate, cum deinde Ecclesia Catholica traditione: quia videlicet scripturam sacram pro ipsa sua altitudine non uno eademque sensu universi accipiunt.*

Scriptures of the law, saith <sup>a</sup> saint Augustine, are they most cleare? And when a certaine person told him that he readd and vnderstood the Scripture of himselfe, he said. Is it so? Thou darst not aduventure vpon Terentianus Maurus without the helpe of a Master; An infinitie of Authours are required to the vnderstanding of each Poete, and yet thou darst interprise the reading of holy Vvrite without a Guide, and passe thy indgement vpon it without a Master. For the same reason <sup>b</sup> saint Hierosme apprehends it verie pernicious, that an old Trot, a Dotterell, a sophisticall pratter, any one aduentures vpon the Scripture, weares it out, begins to reach before they haue yet learnt it. And <sup>c</sup> saint Vincent. Leir saith that to auoyd heresie, and to be established in the true faith it is necessarie to adioyne the Tradition of

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the Church to Scripture : because the Scripture by reason of its depth, is not understood of all in one and the same sort. Therefore it is euident, that the Scripture alone without the explication of the Church, doth but afford vs a part of the rule of faith : and that you, who promis euery one the knowledge of his saluation, of himselfe, doe promis him, to speake with the <sup>a</sup> Apostle, a knowledge of a false name, and push him on to know more then is be-houffull, in steede of contayning him within the termes of a modest knowledge, and teaching him with <sup>b</sup> saint Augustine, that the simplicitie of beleewing, not the viuacitie of vnderstanding, is the peoples assurance. You haue words at will : but your proofes are thinne sown. And indeede you doe nothing els but delude the people, as I haue said, and is euident, deccaue them, leade them to perdition.

He that finding a blind man in a bad and rockie way, takes from

<sup>a</sup> 1. Timot. 6.

<sup>b</sup> Contra E-  
pistolam fun-  
dam cap. 2.  
Catera quippe  
turbam non  
intelligimus  
necitas, sed  
credendi sim-  
plicitas iustis-  
simam facit.

## A defence of the Cath. Faith

him his staffe and Guide not furnishing him with another doth plainly discover that his designe is the poore mans destruction. Every one then must needs clearely discern that you deceaue the people and leade them to their ruine, because depriving them of their ordinarie guide, which is the Church, you provide them not of another. And it is manifest that you commit them to no sufficient Guide, both because the blind, simple and ignorant, can make no vse of the Scripture for their owne direction: and also because your versions not being authentick, as you confesse, the Scripture which you vse, can be no sufficient rule of saluation, euen to the learned.

That the Church is the true Guide, if saint Augustine be beleeued, whom <sup>a</sup> you acknowledge to be a faithfull witnes of antiquitie, it is a cleare case: <sup>b</sup> *It is a most orderly discipline*, saith this great

<sup>a</sup> Luther. in  
defensio. verbo,  
Cana. Meosa-  
we iudicio post  
Apostolos Ec-  
clesia non ha-  
buit meliorem  
Augustino.

Cala. 3. Instit.  
cap. 3. §. 10.  
Ex Augustino  
sumant lecto-  
res si quid de  
sensu antiqui-  
satis certi ha-  
bere volunt.

<sup>b</sup> August. epist.  
16. Ait rectis-  
simam discipli-  
nam esse ut im-  
periti nitatur  
authoritate  
Ecclesia.



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light, that the ignorant should rely  
upon the authoritie of the Church. <sup>a</sup> Conc. 2. in  
There is nothing so behouffull for a soule. <sup>b</sup> Psalm. 70.  
as to obey, <sup>a</sup> he adds in another <sup>c</sup> Nihil tam ex-  
place. <sup>b</sup> And againe, I would not <sup>d</sup> pedit anima  
beleue the Gospell vnlesse the au- quam obedire.  
thoritie of the Catholike Church did <sup>e</sup> Contra E-  
moue me thervnto, and after that: planifundam,  
which authoritie being shaken, I should cap. 5. Egove-  
not giue credit to the Gospell; where ro Evangelio  
it is manifest that he speakes of non crederem,  
himselfe as a Catholike, not as nisi me Catho-  
a Manikie. These words doe make lica Ecclesia  
a cleare demonstration, that the commoueret  
Church is the true guide of the authoritas.....  
faithfull; nor indeede can it be quâ infirmatâ  
called in question if we consider iam nec Evan-  
that the holy Ghost declared it gelio credere  
the pillar and strength of truth: potero.  
that the Fathers <sup>c</sup> doe acknow- <sup>f</sup> August con-  
ledge it to be infallible; and that tra Epistolam  
<sup>d</sup> yours also allow it to be such fundam. c. 5.  
<sup>e</sup> Epist. 118. l.  
<sup>f</sup> De utilitate  
<sup>g</sup> cred. c. 15. &  
<sup>h</sup> alibi passim.  
<sup>i</sup> Iren. l. 3. c. 3. &  
<sup>j</sup> 4. Hieron. con-  
<sup>k</sup> tra Luciferi.  
<sup>l</sup> Calu. 4. In-  
<sup>m</sup> stit. c. 1. §. 10.  
<sup>n</sup> Neque enim

parui momenti est, quod vocatur columna & fundamentum veri-  
tatis & domus Dei, quibus verbis significat Paulus ne intercidat  
veritas Dei in mundo Ecclesiam esse fidem eius custodem. Etc. 2. §.  
2. Verè Ecclesia columna est ac firmamentum veritatis. Vubitat.  
cont. 2. q. 4. c. 1. Nos dicimus eam quæ est Christi Ecclesia. In ab-  
solute necessariis non posse errare. Id. contra 1. quæst. 3. c. 5. & 7.  
Fateor & nos & haraticos cogi & conuinci posse authoritate Ecclesiæ,  
nec alio argumento externo validius ac fortius premi hæreticos.

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in points necessarie to saluation. And who would now say that a child were not to heare and follow the documents of a mother most louing to her children, and who in things concerning their saluation, can teach them nothing but truth? Vve are bound to heare the Church. I will shortly bring your owne Authours to make it good. Now let vs examine, whether, as I haue said, you doe not impose vpon vs.

¶ *Tertul. Pra-*  
*script. c. 41.*

*Omnes tumēt,*  
*omnes scientiā*  
*pollicētur, ipsa*  
*mulieres ha-*  
*retica audēt*  
*docere contem-*  
*dere, &c.*

¶ *Tract. 47 in*

*Iean. Nihil sic*  
*amant isti, ac*  
*scientiam pro-*  
*mittere & si-*  
*dem rerum ve-*  
*rarum, quas*  
*paruuli crede-*  
*re precipiun-*  
*tur, velut im-*  
*peritiam deri-*  
*dere.*

You doe openly impose vpon vs, while you make your followers belecue, that we make a generall prohibition of the scripture, as being a dangerous booke. It is true we are not of those, wherof <sup>a</sup> Tertullian speaketh: they are all puffed vp with pride, they all promis knowledge, yea the verie hereticall women dare vndertake to teach and dispute. Vve are not of that sort of people of whom <sup>b</sup> saint Augustine affirmes, that they are taken with nothing so much as to promis knowledge, and

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laugh at the beleife of true things which  
the children were taught to beleeeue, as  
though it had bene a meere ignorance.  
Vve haue no affinitie with Pela-  
gius, who will haue women to  
reade Scripture, as <sup>a</sup> saint Hierome <sup>a Hieron. dial.</sup>  
doth note, and condemne him for <sup>1. contr. Pelag.</sup>  
it. Vve are not of your humour  
who iudge the scripture so easie to  
be vnderstode, that you make no  
difficultie to command all the  
world to reade it. In a word, we  
cannot allow of your wayes in  
making Idiots, ignorant persons,  
and women, their owne Doctors  
and Prophetes. Yet is it false to  
affirme that we prohibite the scrip-  
ture as a perilous booke, we doe  
not so far forgett the respect which  
we owe to the spirit that did di-  
ctate it: nor disacknowledge the  
happines and truth which it pro-  
poseth vnto vs. Marrie we doe  
boldly affirme, that the Scripture,  
such as you propose it, that is,  
changed, or taken according to  
the letter, without giuing its true



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sense, the knowledge wherof depends vpon the Church her declaration, is dangerous for those, who ether by ignorance, vanitie, or malice, would rashly make vse of it.

And in this we doe nothing, to which we are not moued, by the Scripture, the Fathers, and your owne men. By the Scripture <sup>a</sup> saying in expresse termes, that the letter doth kill, and that the vnlearned doe depraue it to their owne perdition. By the Fathers, <sup>b</sup> Tertullian saying, that there could be no heresies at all, if the Scripture could not be ill vnderstoode. and saint Hilarie, shewing by fundrie examples, that they sprung from the false interpretation of the scripture. By your owne, Luther confessing, that the scripture is the Heretiques booke.

If it be commendable in a carefull mother to take the knife out of her child's hands with which through want of yeares and discre-

a 1. Corin 3.  
Littera occidit.

2. Pet. 3. Quia indocti & instabiles deprauant ad suam ipsorum perditionem.

b Lib. de resurrectione carn.  
c. 40.

Haereses esse non possent, si non & perperam scriptura intelligi posset.

Hilarius l. 2. de Trinit. Vigilinus Martyr. l. 2. contr. Eutyech.

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tion he might hurt himselfe, and  
to giue it to one of more ripnes to  
vse; you ought rather to prayse,  
then blame vs, sithens we prohi-  
bite the Scripture in a vulgaire  
tongue, to some that might abuse  
it, and permit it to such as may reape  
commoditie by it.

That we permitt it to some, it  
is apparent by the verie confessions  
of your owne men, who doe  
acknowledge, that in this we make  
exception of persons, tymes, and pla-  
ces, and that the question berwixt  
you and vs is not whether any can  
reade them or not: but whether we  
doe indifferently permitt all to reade  
them or no: which we affirme; saith  
Whitakere, and they (meaning Catho-  
likes) deney that it ought to be  
done.

The exception which we make  
of persons, consists in this, that  
we permit such onely to reade  
scripture, as are able to turne it to  
their owne profit, not such, as  
would vse it to their owne damage.

*a Vobis. con-  
tron. 1. q. 2. c.*

*13. Papista hac  
in re certam  
exceptionem*

*rationemque  
temporum lo-  
corum & per-  
sonarum habe-  
ri volunt.*

*Item Status  
quaestiois hu-  
iusmodi est. v-  
trum vernacu-  
la versiones*

*scripturarum  
sint omnibus  
promiscue pro-  
ponenda, per-  
mittenda vel  
non: illi ne-  
gant, nos af-  
firmamus.*

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The exceptions which we make of tymes and places, consists in this, that we easely permit it in tyme of heresie, and in places that are pestered with it, as in Germanie, France, England, Scotland, Polonie, where it is lawfull for Catholikes freely to reade Scripture: marrie in places wher error hath not gotten footing, there is no such libertie.

To those it is freely permitted: both because being dayly and hourelly assailed with Scripture, reason would that the vse of it should be permitted them, that they might defend themselves with the same weapons wherewith they are opposed, while the Scripture well vnderstoode doth heale the wounds receaued by the euill vnderstanding therof, as the Scorpion is a cure for her owne stinging: and also because (since notwithstanding the persuations and ill examples of error they stand firme in point of Faith) it is to



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be hoped they will not abuse this reading; especially such questions of Faith being dayly handled in sermons, they vnderstand the explication of passages which are abused to the disaduantage of truth.

But to these, to witt the countries where this necessitie hath no place, licence is not easely granted: because the people not being instructed by the Preachers touching the sense of Scripture in points controuerted, they may more easely be mistaken.

And in this, The Church imitates her Spouse Iesus Christ, who reuealed misteries and secretes to his Apostles, so far forth as he iudged necessarie, *As Master* saith saint Augustine, he taught some things, not all things: as Master he knew how to teach that which might be profitable, and not that which might be hurtfull. In like manner the Church permitts some thing, not all: she distributes the sense

*S. Aug. Concio.  
1. in psal. 36.  
Non solum sci-  
cut magister  
aliquid docuit,  
sed sicut magi-  
ster aliquid nō  
totum, tanquā  
magister enim  
sciebat & do-  
cere quod pro-  
derat, & non  
docere quod  
obderat.*

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of Scripture, which doth profit,  
to all men: but to some prohibits  
the letter which might hurt. And  
in this againe she followes the  
example of the good mother, who  
crakes the nurr for her children,  
that they may eate the kinnell: or  
feedes them with her milke, till  
they be able to digest more solide  
meates. But you in steede of imi-  
tating these good examples follow  
the Pharisees, who, as Isadore  
Pelusian obserues, though they  
cared not whether they accom-  
plished the law of Moyse or not,  
yet they would make shew of it,  
and would haue euery one to haue  
the booke in their hands. You re-  
semble a lewde woman, who spea-  
kes so much more of chastitie, by  
how much she doth lesse practise  
it. You imitate the serpent who  
threw Eue out of Paradise, per-  
suading her, that she should be so  
farr from dying by eating of the  
forbidden tree (as it is written)  
that contrariwise she should be  
like

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like vnto God, knowing good and euill : for you perswade the people, that they will be so far from falling into heresie by reading the the holy scripture, which yet the Church doth teach them, that they will by that meanes become greate Diuines.

And by their owne helpe alone find out their owne saluation therin, which drawes many headlong into errour. This is all the obligation that the people haue vnto you which is like to that of a mother, who through negligence or malice, leaues a knife wherewith her child doth kill himselfe.

Now let vs see whether you doe not contradict your selues. Your contradictions are manifest ; for after you haue licenced all sorts of people to reade the bible, and taught them that it is easie to be vnderstoode euen by the simple people, and that they may clearly know their saluation therby, without any other assistance then that which the holy Ghost imparts vnto



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<sup>a</sup> l. 4. Instit. c. 1. §. 5. Multos impellit superbiam vel fastidium, vel amulatio ut sibi persuadeant privatim legendo & meditando se posse satis proficere.

<sup>b</sup> Item, Nobis quod ex Paulo citauimus commendandum est, Ecclesiam non aliter edificari, quam externa predicatione.

<sup>c</sup> Calu. l. 1. Instit. c. 14. Nostri officij est libenter ignorare quae non conducunt.

Et 3. Instit. c. 21. §. 2. Neque vero nos pudeat aliquid in eare nescire, ubi est aliqua doctra ignorantia.

<sup>d</sup> Vubitak. cōtron. 1. q. 4. c. 1. Non dicimus quod scriptura per se ita aperta sit, ut sine interpretatione

them interiorly; yet you teach in other places that the scriptures are difficult; that the comon people must consult with the learned; and referre themselves to their Pastours, not being capable of themselves to make vse of the holy Scriptures. Pride, contempt, or enuey, saith<sup>a</sup> Caluin, moues some to persuade themselves, that they may make sufficient profit by reading the scripture priuarily: and <sup>b</sup> a litle after, we must obserue that which we cited out of S. Paule, that the Church is onely edified by externall preaching. Ther is, saith he in <sup>c</sup> another place, a certaine learned ignorance. Vve doe not say, saith<sup>d</sup> whitakere, that the scripture is of it selfe so cleare, that without interpretation it is sufficient of it selfe to end all controuersies of Faith: because the ignorant, saith the <sup>e</sup> same authour, are not able to make vse of those meanes ( which he mentionned before ) they must haue recourse to the more learned. Is not this to agree with vs and to contradict your selues? Is not this to condemne in vs what your selues doe practise? Is it lawfull for

you to teach that the Church and her Pastours ought necessarily to be heard; that the Church is not edified but by preaching, while you iudge vs blame worthy for holding the same thing? Why doe you preach, if credit be not to be giuen to the Church and her Pastours? why doe you impose vpon vs that we affect a voluntarie ignorance, seeing we teach no other thing in this point, but that which we are taught by the holy Scripture and Fathers, and your owne authours confesse? You doe continually blame vs, yea euen in those things, in which we are laudable according to your owne Principles: and if the crimes wherwhich you loade vs, be trymes indeede, they are found in you, not in vs.

You say we bring God into suspicion with men: but it appeares that we are innocent and you guiltie of this accusation; for how could one make God more suspected vnto men, then by representing him, as your Authours, & Luther, <sup>h</sup> Caluine,

*ne sufficiat ex se ad omnes controuersias fidei dirimendas.*

*• Ibid. q. 5. c. 9.*

*Imperiti quia non possunt, uti recte his medijs debent illi alios pers-tiores adire.*

*Capito ad Farellū in ep. Cal. ep. 6. Fraprosus excussit. multitudo. qua assueta est & educata.*

*propemodum ad licentiam. Nam clamant teneo satis Euangelij, ipse scio legere.*

*quorsum mihi tua opera praedica volentibus audire, &c.*

*• Luther. de seru. arbis. Aliter de Deo vel voluntate Dei nobis praedicata, reuelata, oblata culta, & aliter de Deo non praedicato, non reuelato, non culta*

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*disputandum est. Item, Non vult mortem peccatoris ver- bo scilicet, vult autē illam vo- luntate illa im- perscrutabili.*  
*Cal. de pra- destina. volū- tas illi (Deo) alia tribuitur quam ea qua ab ipso in lege patefacta est.*  
*Beza de a- cern. De pra- destina. Dici- mus quendam Deū esse volun- tatē nobis pa- tefactam quā- dam vero oc- cultam. Sic A- phorism. 14. Et 20. Martyr. in epist. ad Rom. cap. 1. Quod e- nim attinet ad*

and all the rest doe, as hauing two wills wholie contrarie: the one reuealed in scripture, wherby he de- sires man's saluation, not his sinne, and damnation: The other hidd, wherby he desires the sinne and dam- nation of man, yea necessitates and forceth him ther to. Doe not such blasphemies make man suspect God: none can deney it, they doe in- deede; and make your beliefe, wher- by they are taught it, abominable in the sight of God. Your beliefe is, and you ought to be suspected by men, not onely vpon this occa- sion, but also, | because they doe continually heare from you, that, which they find to be contrario, and that you often vaunt of that, which belongs not to you.

*peccatum, fatemur Deum illud nolle, si eius voluntatem spectemus, qua nobis legibus diuinis Et sacris literis est declarata: sed quod omnino Et absolute peccatum non velis, minime concedemus. Calu. 3. Instit. c. 23. §. 9. Excusabiles peccando haberi volunt re- probi, quia quod adere nequeunt peccandi necessitatem, praesertim cum ea Dei ordinatione iniungitur huiusmodi necessitas: nos verò inde negamus excusari, quandoquidem Dei ordinationi suae constet acqui- sci. Paraus l. 2. de amiss. grat. Necessario quidem, sed tamen vo- luntarie, Et iustissimo iudicio Dei peccat creatura. Zuingl. lib. de promid. c. 6. At, inquires coactus est (Latro) ad peccandum, permitto, inquam coactus esse.*



And indeede to what end doe you bragge that you were the first that presented the scripture vnto France in a vulgare tongue; sithens you confesse your selues in the preface of the Bible printed at Geneva the yeare 1588. that it had bene translated from the tyme of Charles the V. as our Annalles doe wittnesse. To what pourpose will you make France stand indebted to you, as though you had brought her to the sight of her Fathers will which was hidden from her till then: for so far are you from hauing right to this glorie, that contrariwise you are lyable to blame, for hauing violently de- priued her of it, by taking away the bodie and blood of Iesus Christ, which he himselfe calls his will and Testament? Is it to giue a will, to giue the figure and shadowe therof? Is it to giue a Vvill, to giue it corrupted? to giue it so as it cannot be vnderstoode? So giue you the Eucharist to the people:

*Luc. 22. Hic calix nouum est testamentū in meo sanguine.*

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so doe you put the scriptures into their hands ; so doe you inlarge them with libertie in that kind ! Let vs now examine what benefit the people can reape by hauing their publike seruice in french.

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### SECTION II.

**I**N this point, as in diuers others, you shew your selues louers and authours of noueltie, for it is euident that since the Latine Church was founded by the Apostles, it alwayes made vse of this tongue in her liturgies, yea euen after the inuasion of the Gothes depriued the people of the vse therof. Hauing thus conserued it, while it was now no more their naturall tongue, what reason doth vrge vs at this tyme to change it ? The Church is too old and you too young to teach her speake a new language. It is most reasonable, that as the beliefe of the Church is one in

all nations, so publike prayer should be performed in a tongue common to all.

Vvhy did not the Iewes (haue-  
ing corrupted their language by  
the long continuance of the baby-  
lonicall captiuitie, and the com-  
munication they had with sundrie  
nations speaking commonly Sy-  
raic) leaue of to continew their  
office in the Hebrew tongue? If  
it had bene an vnlawfull thing,  
Iesus Christ would haue repre-  
hended them; yea his not repre-  
hending them was the approba-  
tion of their and our fact.

The Iewes, Grecians, and Abissins  
doe their seruice at this day, in no  
vulgaire tongue. The Nestorians  
doe theirs in Chaldaicke, though  
they speake the tongue of diuers  
nations where they liue. You say  
that all the comon people ought  
to vnderstand, and yet those of  
your sect which are in Bearne, Lan-  
guedocke, Prouence, and Gasco-  
nie vnderstand french no better,

*Munster.  
prafat. sua  
grammatica  
syriaca &  
Chaldaica.  
Iunius prafat.  
ante Nouum  
Testamentum  
Trimelij dicunt  
tempore Chri-  
sti linguam  
Iudaorum fuisse  
Syriacam.*



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then the comon people who liue within the compasse of the Catho- like Church, doe Latine. Vvhile notwithstanding the Ministers in those partes doe their seruice in french, and not in the language of those Prouinces.

It is not necessarie, nor alwayes profitable that the people should know all : Marrie necessarie it is, that the celebration of some of the highest misteries, be not made comon to them, their deuotion being augmented therby. For this reason amongst<sup>a</sup> the Iewes none entred into the Sancta Sanctorum with the high Priest. Yea<sup>b</sup> saint Luke, notes some sacryfices, at which, by the diuine institution, the comon people assisted not, but remayned without, not seeing nor understanding any thing that passed,

<sup>a</sup> *Leuit. 16.*  
*Nullus homi-*  
*num sit in ta-*  
*bernaculo quā-*  
*do Pontifex*  
*Sanctuarium*  
*ingreditur ut*  
*roget pro se &*  
*pro domo sua*  
*& pro vniuer-*  
*so catu Israel.*  
*donec egredia-*  
*tur.*

<sup>b</sup> *Luc. 1. Et*  
*omnis multi-*  
*tudo populi*  
*erat orans fo-*  
*rus hora incēsi.*

CHAP. V.

## CHAP. V.

## SECT. I.

## MINISTERS.

**Y**Our Maiestie should also see that we are hated for proposing a doctrine which doth teach one to dy with peace of conscience, and assurance of salvation grounded upon God's promise in Iesus-Christ, whereby he doth promise that all sinners who seriously repenting conuert themselves vnto him, and beleue in Iesus-Christ shall not perish, but shall haue eternall life. which trust in Iesus-Christ deliuereth the faithfull departing this life, from the horror of Hell, and from that quaking, whereby it is thought that a man escapes good cheape, though he goe into the fire of Purgatorie, to be burnt and tormented therein for the space of many ages. From which torment notwithstanding, they are held, in part, or in whole, to be freed, who giue part of their meanes to the Church, and they also to whom it

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pleaseth the Pope to distribute Indulgen-  
ces: for by that gate gott trading into the  
Romane church and ingenious auarice  
made the ignorance of the poore people  
tributarie to it selfe.*

---

ANSWER.

**C**ATHOLIKE Doctours doe teach,  
that since God doth promise re-  
mission of sinns to conuerted sinners,  
such as feelee no remorse of conscience,  
which may make them esteeme their  
repentance defectiue, ought to haue  
peace of mynd, and are morally certaine  
of their saluation. And therefore it is  
not true simply to affirme, that your  
doctrine is hated for teaching men to  
die with peace of conscience, and assu-  
rance of saluation: well might you aue-  
re that it is worthy of hate for teaching  
that this certaintie of saluation, which  
the faithfull may haue, is not onely mo-  
rall, but euen infallible, as proceeding  
from diuine faith, which is the doctrine  
that the Church condemneth, and you  
sustayne. None can know, saith the



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Councell of Trent, by certaintie of a *sess. 6. c. 9.*  
 Divine faith, which is not subject to de-  
 ceit, that he hath obtayned the grace of  
 God.

Behold, sirs I pray, the true reason  
 for which we may say vnto you with

<sup>b</sup> S. Hierome: *accursed be the heresies,* <sup>b In Exech.</sup>  
*and doctrine, which promising repose,* <sup>II. Va his ha-</sup>  
*deceave all ages and sexes.* And with <sup>resibus his que</sup>  
 the <sup>c</sup> scripture, that which it affirmes <sup>doctrinis qua</sup>  
 of false Prophetes, that hauing peace <sup>requiem po-</sup>  
 in their mouth, in effect they haue it <sup>lucenset</sup>  
 not: *Peate, Peace, and there is no peace.* <sup>omnem ara-</sup>  
 For one may truly say that you decea- <sup>tem sexum-</sup>  
 ue the people, seeing you doe assure <sup>que deci-</sup>  
 them that this certaintie is of Faith, and <sup>punt.</sup>  
 yer following your owne principles, it <sup>c Ierem. 4.</sup>  
 hath not in scripture sufficient groun-  
 des.

For tell me. (O Ministers) I beseech  
 you; to you I speake in your owne par-  
 ticular, where doe you find in scripture,  
 in expresse termes, that one of you, for  
 example Peter du Moulin, is assured of  
 his saluation? If you find it not, how  
 doe you beleue it as an article of faith:  
 since you doe not hold the word of  
 God barely, but the expresse word of

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God to be the fundation of Faith, as  
appeares by the testimonies of many  
a of yours; and particularly by the  
b ratification of your confession of  
faith, signed by the most famous men  
of your religion, and the most learned  
Ministers that were then amongst you:  
wherin you say that your faith is groun-  
ded intirely upon the pure and expresse  
word of God.

You will easily grant that this which  
I demand is not expressly containd in  
scripture: but that you draw it thence by  
consequence. This answer will appeare  
frivolous for diuers reasons. First I aske  
you, out of what passages of the scrip-  
ture you proue, that it is sufficient to  
make a thing to be beleueed by diuine  
faith, that it be inferred out of scripture  
by discours and consequence, as though  
forsooth, faith were discursiue and not a  
simple habit like to that of Principles,  
because as it giues present consent to its

*a Calu. Epist.  
contra Pra-  
centiorem  
Lugd. Nihil  
credendum  
est quod non  
expressum sit  
in scripturis.  
Vubital. con-  
stans. 1. quass.  
4. c. 1.*

*Omnia qua  
sunt ad salu-  
tem necessa-  
ria apertis  
verbis in  
scripturis pro-  
piti nostrum  
axioma est.  
Luth. lib.  
cont. Reg.*

*Ang Nullum  
articulum  
sciat a me  
admissi nisi  
apertis scrip-  
tura verbis  
munatum.*

The King  
of England  
in his

ΒΑΣΙΛΙΚΟΝ ΔΕΠΟΝ. First Assure your conscience  
vpon the fundation of the most expresse word of God :

*Sadol de sacrif. c. 1. Nos expressa scriptura sacra testimonia efflagitamus.*

b The Ratification of the French Confession. All the French Churches approoue and ratifie the aboue mentioned Confession in all these heads and articles, as being vuholy grounded vpon the pure and expresse word of God.

object, by reason of the euidence therof: so faith without reasoning doth forth- with embrace the word of God, which is its object, by reason of infallible authoritie of him who doth reveale it. If you find this supposition in scripture; we are in the wrong; if not; you are ill grounded in your faith: for it is euident that this Principle, to witt, that *it is sufficient to make a proposition to be an Article of faith, that it be inferred out of scripture*, is purely humane, and not diuine.

Further, put case it were true, and made good by scripture, that an inference were a valide fundat ion of faith, yet according to your selues, this would onely haue place in consequences drawn out of two diuine Principles which are both contayned in the scripture; seeing it is euident, that one of them being humane, the certaintie of the cōclusion cannot be diuine: seeing that euery conclusion is of the same nature with the more imperfect part of its cause; and that that where by a thing is known, ought to be better known then the thing it selfe. So that if the



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Principle wherby a conclusion is known, be onely known by a humane knowledge, the conclusion cannot be known by a more perfect knowledge.

Wherefore albeit, that euen an inference of this nature and kind, might serue for a valide fundation of our faith, yet were it nothing to your pourpose, since in the sillogisme by which you conclude the assurance of your saluation, euen admitting of your owne account, there is but one of the Premises diuine, contayned in the scripture, that *who soeuer beleeueth is iustified*, the other which affirms *that you beleeueth*, being meetly humane, as not being mentioned in all the scripture, nether in expresse termes, nor yet by consequence.

I adde, that though it were granted, which yet is false, that a conclusion drawn out of two principles, the one diuine, the other humane, might be a sufficient motiue to oblige vs to beleue: yet should not that be but in regarde it were drawn by a companie of wise and learned men, no man being of so weake a discourse, as to thinke a con-

clusion drawn by an ignorant person, or an Idiote who knowes not what belongs to a good inference; drawn, I say, from a Principle which he alone knowes, is a sufficient and valide foundation of diuine and infallible faith.

And yet in these termes are you. A poore plough man vpon his death-bed cannot be sure of his saluation, vnlesse he inferre it by consequence ont of a Principle known to himselfe alone, such none but himselfe knowes, whether he haue truly faith.

Nor doth it suffice to say that in this behalfe he is interiourly guided by the holy Ghost, who assures him of faith. Because in that case, we were to admitt of another word of God not written; and giuen not to the Church, but onely to euery particular man, who by that meanes you make sole wittnes and Iudg in his owne cause. Which you cannot with any appearance sustayne, since, contrarie to your owne principles, you should admitt of another rule of saluation besids the scripture: whereas also there is none but will confesse, that though the expresse words of scripture were not ne-

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 cessarieto ground an article of faith, yet  
 in all reason should they be requisite  
 to ground that by which you belecue  
 you haue faith: since that is the one-  
 ly fundation of your saluation, the end  
 and scope of all those articles which  
 are expressed in holy scripture, which  
 doe onely ayme at the iustification of  
 man.

Is it likely that God who made the  
 scripture, to teach vs therby the mea-  
 nes to become iust in his sight would  
 expressly haue put downe an hundred  
 articles for example, the beliefew herof  
 iustifies vs not, (and w<sup>h</sup>ich, according  
 to you might be beleueed by the Di-  
 uells, and by Hypocrites,) and yet  
 would not expresly put downe that, by  
 the beliefe herof w<sup>h</sup> alone you teach, that  
 we are iustified, and that wherein you  
 place the essence and fundation of your  
 religion; and which is the crooke *the*  
*a sterne and b pappetherof*, to vse your  
 owne words: but left it to the discourse  
 and inference of euery man, be he lear-  
 ned or ignorant; be he an Idiote or such  
 an one as hath no knowledge of the  
 rules which he is to follow to make a

*a Calu. 3. in-  
 str. c. 2. §. 16.*

*Hic praeceptum  
 fidei cardo  
 vertitur.*

*b Vobiscum.*

*contro. 2. q. 6.*

*c. 3.*

*articulus in-*



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good consequence. Let vs see your arguments.

Who euer doth seriously repent, conuert himselfe to God, and beleeueth in Iesus-Christ is iustificed and shall not perish.

I Peter doe seriously repent, and beleeueth in Iesus-Christ &c.

Ergo I am iustificed, and shall not perish.

Supposeth the Maior to be in scripture, yet the Minor is not found in it, since no mention is made of Peter in the scripture: hobeit it is onely known to Peter sole wittnes in his owne cause. And therefore the certaintie of the conclusion which imports that Peter is saued, for two reasons cannot be infallible; both because it depends of a medium which is humane, and fallible of its owne nature; and againe because this medium depends vpon the knowledge of an ignorant fellow.

Nay further, it followes by this argument that euery one beleeueth by diuine faith that he is iuste, before he knowes that God doth say so, which cannot possibly be Gods' word which is the onely obiect of Faith.

stificationis  
nostra videt  
tur omnium

praeceptis, &  
maxime fun-  
damentalis

ut pote in  
quo salutis

nostra prora  
& puppis  
consistit.

Calvinus  
respons. ad

Sadolet. pag.

125. sublato

eius (fidei  
iustificantis)

cognitionis &  
Christi gloria

extincta est

& abolita  
religio & spes

salutis pen-  
tus euerfa,

dogma ergo

istud quod in

religione su-

mumerat dis-

cimus a vobis

fuisse de-  
letum.

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That this followes, I shew it. Peter, for example knowes not that God calls him iuste, but onely by meanes of a syllogisme drawn out of scripture; now the *Minor*, of this syllogisme supposeth Peter both to repent and to haue faith, which faith consistes in beleeuing that he is iustified by the apprehension of Christ his iustice; true therfore it is, that Peter beleeueth that he is iust, before he knowes that God saith so.

It is therfore manifest out of your owne principles, that your faith is not infallible but humaine, and vaine too. Nor haue you any thing by which you may distinguish it from the faith of a reprobate: for though according to you, he can haue no faith, yet he beleeueth, as well as you, that faith is in him, and that therby he is iustified. Let vs now see what the scriptures and Fathers say vpon this subiect.

2. Rom. II.  
Tu autem si-  
des? sed  
time no forte  
nec tibi par-  
cas.  
b Cum metu  
et tremore  
vestram sa-  
lutem opera-  
mini.

a *Thou standest by faith, saith the Apostle, be not too wise, but feare, least God may not spare euen thee.* b And againe, *with feare and trembling worke your saluation.* Which doth plainly shew that we are not sure by assurance of di-

vine faith, of our saluation, for other-  
wise the Apostle should incite vs to in-  
fidelitie, in exhorting vs to feare least  
that might not happen, of which we  
were certaine, as though he should say,  
feare that there may be no resurrection,  
or that there is no life euerlasting: which  
yet diuine faith doth oblige vs to be-  
leeue.

Now as for the Fathers, since that  
in diuers places, and diuers formes of  
speech they doe clearly deliuer what we  
sustayne against you, if your doctrine  
be true, you must needs accuse them of  
error.

*Thou oughtest not be secure that thy  
sins are remitted, saith S. <sup>a</sup> Gregorie.  
We know not, saith S. <sup>b</sup> Ambrose, whe-  
ther our sinns remayne. We doe greatly  
offend through ignorance, saith <sup>c</sup> S. Ba-  
sile. We know not our owne workes, saith  
<sup>d</sup> S. Christome. We know not whether  
our iustice remayne, <sup>e</sup> saith S. Augustine,  
or whether we haue a good conscience.  
The iust are uncertaine of perseuerance,  
as the same Doctor affirms in diuers  
places, and with him S. Ambrose. Who  
of the faithfull dare presume that he is of*

<sup>a</sup> Greg. l. 6.  
Ep. 22. Secu-  
ra esse non  
debes de pec-  
catis remis-  
sis.

<sup>b</sup> Amb. serm.  
5. in Psal. 113.  
nescimus v-  
trum peccata  
nostra ma-  
neant.

<sup>c</sup> In Const. <sup>e</sup>  
Monast. c. 2.  
Multa pecca-  
mus quando  
nescimus.



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*à chryſt.*

*Rom. 11. in 1.*

*Corinth. Non*

*ſcimus opera*

*noſtra.*

*e Aug. in*

*Pſal. 48.*

*Quod non*

*iuſtitia noſtra*

*maneat aut*

*an habeamus*

*bonam con-*

*ſcientiam.*

*Aug. 11. de*

*civ. c. 12.*

*Iuſti ſunt in-*

*certi de perfe-*

*ctione ſua.*

*g De Correp.*

*Et gratia e.*

*13. Quis fide-*

*lium preſu-*

*mat ſe eſſe in*

*numero pra-*

*deſtinatorū.*

*h Bernard.*

*ſerm. 1. de 70.*

*Scriptura re-*

*clamat ut*

*quis dicat.*

*Ego de electis*

*ſum, Et quod*

*Deus præſter.*

*fiduciam Et*

*neget certitudinem,*

*Et quod impoſſibile ſit noſſe quales futuri ſumus.*

*Epist. 107. Quod habeamus ſpem de beatitudine, non ſecuritatem.*

*Et ſerm. 2. de Uſt. Paſch. nemo ſcit verum ſe dignus amore, certitudo*

*omnino nobis negatur.*

*Illyric. in Catalo. reſt. verit. l. 14. Bernardus fuit a Deo ex-*

*ſtatius.*

the number of the predeſtinate; ſaith the ſame: in another place. The opinions of all theſe fathers condemne you. Yet if all theſe ſuffice you not, giue care to S. Bernard who, you ſay, was rayſed by God. The ſcripture, ſaith he, will haue no man to ſay I am one of the elect; He addes further: that God giues vs confidence, but denyes vs aſſurance. And that it is impoſſible to know what ſhall become of vs: that we hope for Beatitude, but are not ſure to attayne vnto it: in fine that none knowes, to vie the Apoſtles words, whether he is worthy of lone; and that certaintie is altogether denyed vs. What more expreſſe words can be produced, to eſtabliſh our Beliefe, and to ouerthrow yours, then thoſe which that great ſainte, and glorie of France, uſeth?

We will now oneiy make your owne condemnation proccede from your owne mouth, by ſhewing you to your

aduantage, that you haue certaine lucide interualles, which argue you to be true Heretikes, that is, following a S. Paules phrase, condemned by your owne iudgment: Heare therefore b Caluin and diuers others of your Authours. Caluine, *I vnderstand not a confidence, which doth flatter the soule, freed from all sense of anxietie, with a sweete and perfect repose: for it belongs to them onely to inioy so perfect repose who are touched with no care, possessed with no desire, agitated with no feare. Faith, saith the same in c another place, is assaulted with many doubttes, so that the myndes of the faithfull are rarely at rest, at least they inioy not a settled tranquillitie* a Peter Martir in his comon places; *Those doubttes by which we dreade eternall paines, doth still in a certaine sort sticke to our hart.* b Scarpus a scotish Minister who liued in France. *Faith in the most faithfull is not freed from feare.* c Parkins an Englu h Minister: *we teach, that toge-*

a Ad Tit. 3. proprio iudicio condemnatos.  
b Calu. 3. Instit. c. 20. §. 11. Fidem non intelligo quam solutam animi anxietudinis sensu mentem suam esse perfectam quiete demulcent, nam in placide acquiescere eorum est qui rebus cunctis ex voto fluentibus nulla tanguntur cura, nullo desiderio vtuntur nullo timore affuant.  
c 3. Instit. c. 2. §. 17. Fides varijs dubitationibus impellitur, ut raro sedata

sint eorum mentes saltem non fruuntur tranquillo statu. Et in Rom. 8. Nusquam est sic animus stabilis & quin multum habeat dubitatione.  
a Pet. Mart. tit. de iustifica. dubitatio illa qua timeamus supplicium aeternum, in animis nostris vtrunque habet. b Controv. 4. de iustif. Non est fides in maxime fidelibus immunis a dubitatione, c In Cathol. reform.

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contra. 3. c. 1. Docemus quod cum certitudine nostra salutis cōiuncta esse  
soleat aliqua dubitatio in cordibus nostris, quodque nemo hominum tam  
sit securus salutis suae ut non aliquando dubitet de illa.

d Nullus  
uiator sit  
certitudina-  
liter sine re-  
uelatione sibi  
de hoc facta  
se esse pra-  
destinatum,  
Et nec se  
esse in gratia.  
c Luth. Thesi  
30. Nullus se-  
curus est de  
veritate sua  
contritionis,  
multo minus  
de consequen-  
tiae plenaria  
remissione.  
Et Tract. 10.  
praecepti in-  
certum est  
homini num  
sit in statu  
salutis nec  
ne. Et Epist.  
ad Episc.  
Mogunt. Nec  
per gratiam  
Dei infusam  
fit homo secu-  
rus de salute,  
sed semper in  
timore ac  
tremore in-  
bet. Et salu-  
tem nostram

ther with the certaintie of our saluation  
a certaine doubt is wonte to inhabite our  
hartes: and that no man is so sure of his  
saluation, that he doth not sometymes  
doubt of it. a Iohn Hus: No Pilgrime  
kno es certainly, that he is predestina-  
ted, nor consequently that he is in state of  
grace, vnllesse he haue had a peculiar re-  
uelation therof. No man, saith e Lu-  
there, is assured of the truth of his contri-  
tion, much lesse that it was follo wed with  
a plenarie remission of sinns, and in ano-  
ther place, man is uncertaine whether he  
is in state of saluation, or no. Againe,  
man is not assured of his saluation euen by  
the infused grace of God; but the Apostle  
commands us to worke our saluation with  
feare and trembling. Vorstius confes-  
seth that they haue not an absolute cer-  
taintie such as is found in fide historica but  
a credible persuasion in historie, which  
doth fight with that, perperu all disquiet  
and doubt of the soule.

Doth it not hence appeare that you  
are doubtfull of your saluation, and  
consequently, that you haue no di-



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nine faith since that by the doctrine of  
your g Catechisme, *Faith is a true,*  
*certaine, and firme knowledge of God's*  
*love towards us*; whereas that which you  
haue, is neither certaine nor firme, since  
it is obnoxious to doubt, as your owne  
Authours doe grant? But I will alleadge  
no more passages to proue that your  
selues confesse that you are not sure of  
your saluation, it being enough to shew  
that you teach, that euen Iesus Christ  
himselſe, (ô abominable and detestable  
blasphemie!) was not sure therof.

Seing he did offere vp himselſe to God,  
saith your Catechisme, *to satisfice in*  
*the name of sinners, he was to feelee in his*  
*conscience that horrible distresse, as though*  
*he had bene abandoned of God, yea as*  
*though God had bene offended with him.*

This abisse, saith Caluine, and horrible  
confusion of damnation, did rudely and  
to the quicke torment him with dread and  
anguish! And againe, he was necessarily  
to fight against the forces of Hell, and as  
it were in a single combat, to wraſtle with  
the horror of eternall damnation.

But to what pourpose doe you infi-  
nuate, that we by meanes of Purgato-

*operari Apo-*  
*stolus.*

*¶ In Anis.*

*Bellar. Face-*

*tur quod eo-*

*rum certitu-*

*do non est*

*absoluta qua-*

*lis est in hi-*

*storica fide,*

*aut qua nul-*

*lam dubita-*

*tionem pa-*

*tiatur.*

*¶ 18 Sunday.*

*10. Sunday.*

*In Harmon.*

*Gall. Matth.*

*26. v. 3.*

*2. In Tit c. 16.*

*S. 10 in*

*Franc.*

*Death.*

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rie, escape the horrour of hell at an ex-  
sie rate; and by temporall, are freed  
from eternall paines: since we neither  
teach, nor beleue, that we are deliue-  
red by those paines, but by penance and  
Gods grace: yea and we require far  
more, then you, to our deliuerie, who by  
one onely acte of faith, hold your selues  
to be absolutely freed both from faulte  
and paine, that God exactes no other  
paines at your hands, to satisfie his  
iustice.

To witt, it is in your market, that  
the saluation of soules is sold good  
cheape: and where to saue them at too  
low a rate, you loose them. Againe,  
whata kind of peace of conscience, and  
certaine securitie of saluation is that,  
which the expresse words of scripture  
doe not shew, albeit your principles  
exact the same: which relies vpon a  
humane principle, and that known to  
one onely, be he learned or vnlearned:  
which also is gathered by humane infe-  
rence; and that by such men too, as  
doe not know or thinke of the lawes  
of a consequence, which finally is con-  
trarie to the scripture, the Fathers, yea  
euen

men your owne Authours. The chiefe  
 whet of Caluine, that your famous Pro-  
 phete, dyed in deepe desperation, if we  
 will giue credit, not onely to the Lu-  
 therans, whom you doe acknowledge  
 for your bretheren, and whose testi-  
 monies (which is to be noted) were ne-  
 uer authentically refuted, but euen to  
 his owne followers, yea those who did  
 familiarly conuerse with him. Dare  
 you yet affirme, that your religion doth  
 teach men to dy in peace, with infalli-  
 ble assurance of saluation, while the  
 scripture, Fathers, and your owne  
 Doctours, doe teach the contrarie?

Your peace of conscience is a true  
 perturbation, and your assurance of  
 saluation, is indeede, a maine doubt  
 what shall become of you after your de-  
 parture. The peace and tranquillitie,  
 which can be had in this life, is placed  
 in that confidence of hope, which, ac-  
 cording to the counsell of the Apostle,  
 it behoues euery good christian to haue.  
 We are saued faith he, by hope. And  
 this peace is not found, saue in the Ca-  
 tholike Church, where you ought to  
 seeke it, imitating the doue, which was

*Bolsecus in  
 uita Caluini,  
 Arminus.  
 Schlüssel-  
 boug l. 2.  
 Theolog. Cal-  
 uin.*

*Rom. 8. v. 24.  
 Spe salui  
 facti sumus.*



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forced backe to the Arke whence she flew, not finding elsewhere a place where in she could repose.

Thus you ought to comport your selues, and not rashly, as you doe, to reiect her doctrine, whom you ought to credit and reuerence as your dearest mother.

And indeed what find you reprehensible in her discipline, while she teacheth that sinns are to be redeemed by almes deeds? The scripture affirmes it in expresse words, and the Fathers doe vnanimously agree in it. Luke II. *giue almes, and all thnigs are cleane vnto you.* Daniel 4. *Redeeme thy sinns by almes deeds.* Tob. 12. *Almes deedes doe free from death.* There is no doubt, saith <sup>a</sup> S. Augustine, *but that the soules departed are assisted by the prayers of the Church, the healthfull sacryfice, and almes deedes.*

And S. Ch ylostome, *the deceased is helped, not by teares, but by prayers, by supplications, by almes deedes.* The Fathers are full of the like sentences, which for breuities sake I will omitt.

<sup>a</sup> Aug. Serm.

2. de ver.

Apost. ora-

tionibus san-

cta Ecclesia

et sacryficio

salutari et

eleemosynis

non est du-

bium mon-

itus adiu-

uari.

2. Hom. 12. in

1. Corinth.

Inuictur mor-

tuis non la-

chrymis sed

precibus, sup-

plications-

et eleemo-

synis.

SECT. 2.

OF INDULGENCES.

**N**OW concerning the power of Indulgences, which consistes in remitting the paine of sinne out of the Sacrament, by the merits of Iesus-Christ, and of his santes. Why doe you find it strange, that the Church in this age doth chalange the power therof, which, as practise makes apparent, she stood alwayes possesse of, huaing euen in her infancie pardoned paines canonically and Ecclesiasticall? Did not S. Paule remit the payne, which the church had inioyned the incestuous Corinthian? Doth not the Epistle of the Eutycians produced in the Councell of Chalcedone make mention, that it was the custome in Easter tyme to pardon sinners the paines which were due vnto their crimes? Is not this that which S. Cyprian would say, he, to wit God,

b 2. Corinth.  
c. 2. Cui au-  
tem aliquid  
donastis, &  
ego: nam &  
ego quod do-  
naui, si quid  
donaui prop-  
ter vos in  
persona Chri-  
sti.

c Act. 1. Su-  
peruenit &  
salutaris  
dies passionis  
& sacra nox  
& resurre-  
ctionis festi-  
uitas, in qua  
quid m &  
plurimis pec-  
catoribus a  
sanctis patri-  
bus nostris  
damnationes  
solvuntur.

d Cyp. lib. de  
lapsis. Potest  
ille (Deus)  
indulgentiam  
dare senten-  
tiam suam  
potest ille de-  
flectere: pa-  
nitenti, ro-

gantis potest clementer ignoscere, potest in acceptionem referre quicquid pro-  
salibus & pueris martyres, & secerint facientes.

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*can giue indulgence, he can qualifie his  
owne sentence, he can clemently pardon  
the suppliant offender, he can approne  
what so euer the Martyres haue deman-  
ded, or Preists haue done in their fauour.*

It doth manifestly appeare by these  
words, that Martyres did demand of  
the Church remission of paines inflicted  
vpon the faithfull, and that the Church  
did sometymes grant their requests.  
Doth not a Tertul. also ayme at this in  
his booke de Pudicitia when after he  
had made a long discourse of the remis-  
sion of sinns by Iesus Christ, he vpbroy-  
ded the Church, from which he was  
then fallen, that she imparted this power  
to her Martyres?

And indeede, since the Church hath  
power to impose canonicall paynes, it  
were most absurde to say that she could  
not remitt them, it being manifest in  
common reason, that this power doth  
necessarily accompanie that.

If you say that the canonicall paines  
which the Church remitted, were not  
inioyned to expiate the guilte of our  
crimes before God, but onely to satisfie  
the Church offended by the scandall of

a Cap. 21.  
At tu iam  
in martyres  
suos effundis  
hanc potesta-  
tem.



sinne; reason, the testimonie of holy Fathers, and your owne confessions shall condemne you. Reason, in that the satisfaction inioyned, was not for publike crimes onely, wherby the Church suffered scandall; but for those also, which because they were secrete, came not to the knowledge of the church. Which <sup>b</sup> S. Cyprian and <sup>c</sup> Soxomene doe witnesse. Whence it followes, that the paine which was remitted by way of Indulgence, was imposed, not to satisfie the Church onely, but God also.

Againe the paines which had bene inioyned ad were remitted were somtymes performed in priuate, as <sup>a</sup> Gennadius assures vs. Somtymes also they were inioyned for light offences, as <sup>b</sup> S. Cyprian witnesseth; and they were imposed, to appease Gods wroth by pennance, and to moue him to pardon vs. so much the more willingly, by how much we did lesse spare and pardon our selues, <sup>c</sup> faith Tertullian. That Christ by satisfaction might be

<sup>b</sup> Cyp. lib. de lapsis. Plus delinquit qui euadere se panam criminis si non palam crimen admisit. Hoc adeo proficit ut firmior culpa non ut innocens conscientia. Nec cesses in agenda penitentia atque in domini misericordia deprecanda, ne quod minus esse in qualitate delicti videtur in neglecta satisfactione cumuletur.  
<sup>c</sup> Sozom. l. 7. hist. c. 16.

<sup>a</sup> Gennadius lib. Eccles. dogm. c. 53. <sup>b</sup> Cyp. serm. de laps. cit.  
<sup>c</sup> Tertul. l. de penitentia c. 9. Vs penitentia Deus mitigetur, & in quantum non perpercerim tibi, in tantum tibi Deus parcat.

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*ouercome, and by satisfaction our sinns might be redeemed, saith S. d Cyprian.*

*d. Epist. 55.  
ut exoretur  
satisfactioni-  
bus Christus,  
ut satisfac-  
tionibus  
delicta redi-  
mantur.*

*e Enchirid. c.  
68. Delet  
(Deus) iam  
facta pecca-  
ta Et cap. 66.  
Ne peccata  
reseruentur  
in finem.*

*That Christ should blot out sinns formerly committed; and least the punishment of sinns should be reserued to the end, that is, to the next world, saith S. e Augustine.*

Now all these considerations had no place in the satisfactions which were done vnto the Church, for those were not inioyned for priuate sinns, nor for sinns of lesse moment, nor yet were they done in priuate: nor, as you would haue it, to pacifie God by pennance, or to obtaine mercy of Christ; nor yet that God should blot out sinns alreadie committed, and should not reserue them to be punished in the next world. And thesfore the paines which were imposed, were not imposed to satisfie the church alone.

True it is, happily you will say, that canonicall paynes were remitted by the Church, and some also there are which are satisfactorie; yet whereas they are not all of that kind, it followes not that they which were remitted by the Church, were of that kind. To this

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I answer, first that this evasion hath no  
 other ground then your owne errour.  
 Further, wheras reason will, that he that  
 hath power to impose a paine, should  
 haue also power to remitt the same, it  
 planely followes that if the Church im-  
 pose paines, which are satisfactorie  
 before God, it can also absolue from  
 them. Againe, your cause is manifestly  
 condemned by the Fathers. Because  
 treating of those punishments which  
 the church remitted by Indulgences,  
 they somtymes referre the verie same  
 to God. So doth Tertull. in the place  
 aboue cited. where impugning the Ca-  
 tholike truth in nature of an heretike,  
 he euidently shewes that the question  
 was of those paines which were due  
 vnto God for sinne. Who, saith he, doth  
 authorise man, to bestow the things which  
 are proper to God. Let it suffice a martir  
 to haue expiated his owne offences. It is  
 the part of an ungratfull or proode person,  
 to lauish that out to others, which him-  
 selfe receaued as a thing of greatest prise.  
 Who is he that redeemes the death of  
 another with his owne death, saue the  
 onely sonne of God? Thon therfor who

*Tertul. de  
 pudicit. c. 22.  
 Sufficiat  
 martyri pro-  
 pria delicta  
 purgasse. In  
 grati vel sa-  
 perbi est in  
 alios quoque  
 spargere  
 quod pro  
 magno fuerit  
 consecutus.  
 Quis alio-  
 nam mortem  
 sua soluit ni-  
 si solus Dei  
 filius? pro-  
 inde qui il-  
 lum amula-  
 ris donando*



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*delicta, si  
nihil ipse de-  
liquisti plane  
patere pro  
me: si vero  
peccatores,  
quomodo  
oleum facula  
tua sufficere  
ut mihi et  
tibi posset?*

*Willst imitate him in remitting sinns, if  
thou thy selfe be not delinquent, indure for  
me: marrie if thou thy selfe be delinquent;  
how dost thou thinke that the oyle of thy  
smale Lampe can be sufficient both for  
thee and me.*

The words doe planly shew, that the paines which were remitted in the primi tiue Church were due vnto God, not to men; and that indulgences of that nature were wont to be conferred without the Sacraments: because, as we are to make, they were done by vertue of the sufferance of Martires, wheras Sacraments haue all their force from our sauiours passion. Why doth Tertullian, (after he had spoken of the paines, which are remitted by Iesus-Christ) exprobate the Church for ascribing the same power to her Martires vnlesse he did accnowledge the paines pardoned in fauour of the Martires, to be the verie same with those which Christ pardoned, to witt, those which are satisfactorie in the sight of God? Why did Theophilaetus, expounding those words of S. Paule, who did vse Indulgences towards the in-

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ceatuous Corinthian, say, that <sup>a</sup> when, he pardoned him, he did it, in the person of Christ, as by Christ his command, and as the vicegerent of Christ, vnles the paynes which that great Apostle did remitt, were satisfactorie before God?

d. In 2. Corinth. c. 2. In persona Christi, hoc est, secundum & coram Christo, & tanquam illo hoc subscisse ac veluti eius vicem gerens dimissi.

This truth is so perspicuous, that your owne authours condemne you for condemning it. Which is manifest by kemnitius, vpon Whom you put so high a rate, Who When he had cursorily expounded, what the Church and Fathers, for the most part, had written of this subiect, ingenuously confesseth, that it cannot be Expounded literally and as the words importe, without the ouerthrow of your religion in this behalfe. Whence we haue euen by your owne confessions, that the faith which you doe impugne, is the selfe same which the ancient fathers of the church fought for. And if the <sup>a</sup> Church in her primitive puritie vsed that power, why may she not now also vse the same? Doe you hold it sufficient to improve this power to produce some abuses which you pretend hath crept in? By this artifice

b. Kemnitius part. 4. exam. tit. de Indulgentiis p. 112. Talia sunt quae salua fide (scilicet protestantium) nec possunt nec debent sicut sonans accipi est intelligi.

a. Conc. Nicenum can. 11. Chalced. Acta.

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*Oratio 3. de  
Economicis*

*Philat. con-  
suet. 1. qua  
2. c. 14. Abu-  
sus rei non  
sollit usum  
eiusdem.*

you shall one'y gayne to your selues  
in the opinion of all men the imputa-  
tion of being of the nature and disposi-  
tion of those whom S. Grego: Nazi-  
an compares to flies, saying, *they for-  
sake the sound, and adheare to the  
ulcered partes of the bodie*, especially  
your owne men confessing, that *the  
abuse of a thing doth not take away the  
use of the same*. Wherefore the power  
of Indulgences is grounded vpon  
scrpture, Fathers, and the practise of  
the ancient Church, yea euen vpon  
your owne mens confession. The vse  
of them is holy, and if it open a gappe  
to trafficke, it is to a spirituall traffike  
of the merits of Christ and his saints by  
which he doth inrych the faythfull  
people, by honest and lawfull meanes;  
nor doth avarice cause any other dis-  
commoditie in this point then that  
which is befallen you, in so much as  
it was the first motiue that caused Lu-  
there to question this power of the  
Church; and which consequently  
made him Tributarie to the Diuell.



CHAP. VI.

SECT. I.

MINISTERS.

**Y** Our Maiestie should also see that we are hated, because in the holy sacrament of the last supper we speake and doe, as Iesus Christ did with his disciples: for sithens all doe confesse what Iesus Christ did and that nothing was to be reprehended in his institution, the Pope might make an end of all the contentions and troubles sprang up amongst Christians upon this point if he would reduce the holy supper to the forme in which Iesus Christ did celebrat it, speaking and doing as he did, deposing all disputes and contayning our selues within the sobrietie prescribed by the word of God. By this meanes all should communicate nor should we haue any more priuate Masses. There should be no elevation of the hoste: No oblation of sacrifice: Euery one should communicate

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under both kinds.*

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ANSWER.

*Si ergo la-  
us pedes ve-  
stros domi-  
nus & ma-  
gister, sic &  
vos debetis  
alter alterū  
lavare pedes  
exemplum  
dedi vobis  
ut quemad-  
modum ego  
feci vobis ita  
& vos fa-  
ciatis.*

**Y**ou are of those men that would neuer loole if their owne plea might be taken. Christ celebrated the misterie of the Euchariste in a Dining roome you in the Church; he at night you in the morning: he after supper; you before dinner: he a litle before his death; you a long tyme before yours: he in vneleavened you in leavened breade: he with men alone: you with men and women promiscuously; he once in his whole life: you often in yours. he after he had washed the Apostles feete whom he did communicate; you without obseruing this ceremonie which yet he expresly acommanded: he according to the ancient custumelyng; you standing vpright, he permitting his Apostles, if they pleased, to talke together, you commanding silence: he breaking the bread; you cutting it; he blissing the bread; you omitting the same. Is this your imitation of

Christ in euery thing? Now whereas the scripture is the rule of your actiōs, produce some one passage by which you are warranted to change, in so many circumstances, what Iesus Christ performed, since you are in euery thing to follow his footstepps and example. But if you replie, that you are bound to obserue the essentiall partes of the misteries done by Iesus Christ, yet are permitted to chāge that which he did in indifferent things; it rests that you proue out of scripture why these things which you change are more of that nature, then those which you condemne vs for changing. Or if you cannot doe it, confesse that your words, are, as S. Augustine saith, *vanitie*, and *not veritie*., and that vnjustly accusing vs, you iustly condemne your selues. True it is we ate intirly and throughly to followe our sauiours example in that which is intrinsicall and substantiall in the misteries: in this all disputes and contention being layd aside, we are bound to contayne our selues with in that sobrietie and moderation which he prescribed, and are

Lib. 2. con-  
tr. aduersa  
legis. Hoc  
vanitas &  
non veritas  
dicit.



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to doe and speake as he did. An<sup>d</sup>

I would to God you did so, then should you confesse that the substance of the Euchariste is the body and blood of our sauour Iesus-Christ, and not a meere energicall figure of them both. For to what end doth the scripture deliuer in words most expresse, not once onely, but foure tymes, by the mouthes of three Euangelists, and

*Matth.  
62. Accipit  
Iesus panem  
& benedixit  
ac fregit, de-  
ditque disci-  
pulis suis &  
ait, accipite  
& comedite  
Hoc est cor-  
pus meum.*

one Apostle that the Eucharist is the body and bloode of Iesus-Christ, without euer saying, in any one place that it is not his body, but onely a figure; if it intend to haue vs beleue the one which it saith not and not the other which it affirmes? If scripture ought to

*Marc. 14  
Accipit Iesus  
panem &  
benedicens  
fregit & de-  
dit eis, &  
ait sumite.  
Hoc est cor-  
pus meum.*

be the rule of faith, we are necessarily bound to beleue that the Eucharist is the body and blood of Christ which it so often affirmes: nor ought we to beleue that it is not the body and blood of Christ, since that is not found in all scripture: nor yet doe we euer find, that it doth frequently, and clearly affirme that a thing is that which it is not, without expressing in somme

*Luc. 22. Ac-  
cepit pane  
gratias egit  
& fregit &  
dedit eis as-  
cens, Hoc est  
corpus meum  
quod pro vo-  
bis datur, hoc  
facite in mea  
commemora-  
tionem. 1.  
Corint. 11.  
Dominum*

*Iesum in quo nosse tradebatur, accepit panem & gratias agens fregit  
& dixit, accipite & manducate, Hoc est corpus meum quod pro vo-  
bis traditur.*

other place, that it is not the said thing.

If the scripture be instituted to teach vs the conntells of God and of his sonne Iesus-Christ, who by it speaks vnto vs, who will euer be induced to belecue, that the scripture to teach vs that the sacrament of the Euchariste is bread and wine, not the body and blood of Christ who, I say, would euer imagine, that to moue vs to this beliefé, it should so frequently inculcate that it is the body and blood of Christ, and yet neuer once pronounce that it is nether of them? Who will euer frame this iudgement of it, vnles such as hauing their braynes inuer- ted, will haue euery thing to be vn- derstood preposterous'y and aganist the sense; one contrarie by another; and the negation of a truth, by the affirmation of the same. Christ is no mocker of men; nor is he ignorant of the vsuall manner of their speech: he tells them not one thing, to moue them to beleue another. Wherfor seeing he doth so planely tell the Apostles that what he gaue them in

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the Eucharist to eate was his body, nor could he find words in which he could more clearly deliuer himselfe, there can be no doubt made, but he deliuered his owne verie body vnto them; other wise it must needs be said that either he deludes men, yea and that in a matter of greatest moment to saluation; or verily, that he was ignorant how to expresse his mynd vnto them.

*Aug. l. 13.  
contr Iust  
c. 7. Quid  
ergo cum le-  
gimus obli-  
uiscimur  
quemadmo-  
dum loqui  
soleamus?  
An scriptu-  
ra Dei ali-  
ter nobiscum  
fuerat quam  
nostro modo  
loquuntur*

Wherupon you will giue me leaue to make that demande to you in this occasion which as I noted aboue, St Aug, made to the Donatistes in the like occurrence. *Why when we reade doe we forgett how we are wonte to speake: aught the scripture of the Almightye to use any other māner of speech to vs then our owne?*

And wheras Iesus Christ doth say plainly and expresly that he giues vs his body, *deliuered for vs*, then which words we can desire none more significatiue none more cleare, to moue vs to beleue that it is his owne true body, what can hinder you to beleue, that it is his true body which he giues vnto vs? Would you haue him to haue said,



said, this is truly, really, properly, substantially, my body. If some one of these aduerbes were necessarily to be added to manifest the truth of the thing affirmed, we should not be obliged to beleue the most part of the principall misteries of our faith, which notwithstanding you beleue as well as we; to wit, that Christ was borne of a virgine; that he suffered and dyed: for in deliuering these truthe the scripture makes vse of none of those Aduerbes: nor had it any more expresse termes then those which it vsed to signifie the presence of the body of Christ in the Euchariste.

As therfore, if one doubted whether a thing appearing a far of were truly a man, it were not necessarie, to giue assurance of the same, to adde these words, *truly*, *really*, but it were assurance nough to say absolutly, it is a man (for as the Philosophers hold, this word, *true*, addes nothing to the thing) so likewise, that Iesus-Christ might shew his body truly to be in the Eucharist, it is sufficient to affirme it in plane words, taken in their owne

*Verum non  
addis ens.*

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signification. Which was especially to be done here, where he doth not onely say, *this is my body*, but also, *my body giuen and deliuered for you*, which words doe designe the true body of Christ, which alone was deliuered for vs. Howbeit it is euident, that the nature and beeing of a thing, is more clearly expressed by such words as affirme directly what it is; then by others which doe onely point at it vnder a certaine name, without affirming expresly that it is that thing, vnder whose name it is signified: and consequently, we haue more reason to beleene, that the Eucharist is the body of Iesus-Christ, because the scripture saith directly that so it is; then to beleene that it is breade because the scripture signifies it vnder the name of breade; especially sith it addes Epithites to this name of breade, which remoue it from its owne signification; and contrariwise when it affirmes that the Eucharist is the body of Iesus-Christ, it saith it with restrictions, which doe confine as it were, and straightly ty the word *body* to signifie the true body of Christ.

The names of things doe not inferre the things themselves, vnlesse they be employed to expresse the being of the things. For example, Christ is said to be <sup>a</sup> a Lion, <sup>b</sup> a Rocke, <sup>c</sup> a vine, and <sup>d</sup> do-  
<sup>a</sup> *Apos. 5.*  
<sup>v. 5.</sup>  
<sup>b</sup> *1. Corinth.*  
<sup>10. v. 4.</sup>  
<sup>c</sup> *Ioan. 15.*  
<sup>v. 1.</sup>  
<sup>d</sup> *Ioan. 10.*  
<sup>v. 7.</sup>  
<sup>e</sup> *Psal. 175.*  
reeby analogie and similitude onely, for as much as the effectes, not the nature of these things are in Christ. <sup>e</sup> Manna is termed breade in holy scripture, though it contayne not the substance of breade.

If in one place the scripture commande vs to communicate; and in another it propose vnto vs the fruite of communion, and in some places also declare the end: were it not an affected blindness, to vndertake to inferre out of those places, what the Eucharist were, and not rather to draw it out of the places where the institution therof is contayned? I meane, out of these expresse words, *this is my body*, which God pronounced of set purpose, plainly to declare what the Eucharist was, and yet  
<sup>Lib. de Reli-</sup>  
<sup>gio cap. de</sup>  
<sup>Euchar.</sup>  
Zuinglius openly professeth, *that he depends not upon these words this is my body, but upon this onely proposition*, the flesh auayleth nothing. If I should



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propose these two propositions, *a man is a reasonable creature*; and this, *a man is borne to serue God*: I doe more clearly expresse the nature of a man by the first, then the second: for by the first I doe distinctly explicate his beeing by his essentiall partes: Whereas by the second I doe onely declare, to what that beeing hath relation, and to what end it is produced. Yet you will needes run the contrarie way, iustayning contrarie to all reason, that Iesus-Christ did more clearly expresse, what the Eucharist is, when he did onely declare a its end, then when he did establish, and expresse its nature and beeing.

Nay you doe yet worse. For you doe not onely choole rather to gather your beliefe out of the words of the scripture, which shew the <sup>b</sup> effect, the <sup>c</sup> end, or the <sup>d</sup> promises of the Eucharist, then those wherein are taught the first institution therof (by which notwithstanding all the rest which concerne this misterie ought to be explicated: but you doe even ground your faith vpon discourses which make no mention therof: As for example, when you inferre that Iesus-

*a Luc. 22.  
Hoc facite in  
meam com-  
memoratio-  
nem.*

*Est. Corinth.  
11. Quoties  
cumque man-  
ducabitis pa-  
nem hunc*

*Et calicem  
bibetis, mor-  
tem domini  
annunciabi-  
tis.*

*b Ioan. 6.  
Qui mandu-  
cat hunc pa-  
nem, uiuet  
in aeternum.*

*c Luc 22. Et  
1. Corinth.  
11 cit.*

*d P. mis  
quem ego  
dabo caro  
mea est.*

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Christ cannot be really in the Sacrament, because the scripture teacheth vs, *e that he is ascended into heaven*, and that we ought not to looke him vnder the symboles of the Eucharist, because it is written that *f we shal not alwayes haue him with vs*. What reason, I pray you, may what apparence or shew of reason is there to say, that the scripture speakes more clearly what the Eucharist is, when it speakes not of it at all, or at least but indirectly, then when it vndertakes expressly to explicate its nature and being.

If diligent notice be taken of the large difference, which is betwixt your manner of proceeding and ours, I doubt not, but by comparison, we should haue quickly gayned our cause, by the iudgement of the whole world. For why should we rather beleue that Christ is true God; that he assumed humane nature; that he suffered death and passion, and other the like mysteries, vpon the scriptures simple affirmation therof; then that the true body of Christ is in the Eucharist, it being confirmed by the expresse word of

*e Ephes. 4.*

*f Marc. 14.  
Ioh. 12.*

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a Lib. 1. de  
peccat. meritis.  
c. 20. In Dei  
rebus domi-  
num audia-  
mus non  
coniecturas,  
suspiciones-  
que mortu-  
orum.  
b Ambros.  
l. 6. de Sa-  
crament. c. 1.  
Si ut Chri-  
stus verus  
Deus, ita ve-  
ra caro. Cy-  
rillus. A-  
lexan. in de-  
clarat. Ana-  
st. 11. Tan-  
quam pro-  
fusa et vini-  
ficatis ver-  
ba corpus &  
sanguinem  
accepimus.  
Chrysost.  
hom. 15. in  
Ioan. Proprio  
non sanguine  
passus. Epi-  
phan in  
anachora.  
Quoniam cre-  
ditur ipsam  
veram Chri-  
stum sicut  
dicitur ex-  
cedere.

God, and that with such restrictions, as doe oblige vs to vnderstand by this word *body*, the true body of Iesus-Christ? Why should not credit rather be giuen to the words of the sonne of God, then to the conclusions which you gather out of two principles wherof the one indeede is scripture, yet speakes not of the Euchariste, nor of its substance; and the other is purely humane, destitute of all probation? A man must nether haue eyes nor braynes in his heade, to giue more credit to your imaginations, then to the words of Iesus-Christ; and follow rather your deceitfull inferēces, then the expresse words of the Gospell. *In things that belong vnto God*, saith<sup>a</sup> S. Aug. *let vs giue eare to our Lord, and not to the coniectures and dreames of mortalls.*

Hauiing now handled this first truth, now let vs heare the Pastors of Gods church, those especially of the first ages. Do not they say that the Euchariste, *is the true and proper body of Christ. truly and properly the blood of Christ. That a Christ is in vs by his flesh? That the Eucharist is not bread, wine, a figure,*



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but the body and blood of Christ? That the<sup>t</sup> body of Christ is not onely receaued by faith and Charitie, but euen with the mouth? That Christ is g adored in the Eu-  
charist? That his b<sup>y</sup> body being in the Eu-  
charist, is also in many other places?

How is it possible that they should posiuely say what we belecue, and that in so diuers kinds of speeches, all of them expresse, cleare, and directly opposite to the words which you vse to destroy it, if they had beleued what you beleue? That cannot be said, vnlesse one would imagine, that the holy fathers, to deceaue vs, would say one thing, and beleue another.

Nay none dare so much as thinke it: but contrariwise we haue greate occa-

sis & saluie.  
c Hilar. 8.  
de Trinit.  
Si enim vere  
verbum caro  
factum est,  
& nos vere  
verbum car-  
nem cibo do-  
minico su-  
mus.  
Iustinus in  
Apolog.  
Theophyl. in  
Matth. 26.  
d Hilar. 3. de  
Trinit. in  
nobis carna-  
libus ma-  
nentem per  
carnē Chri-  
stum habem-  
us.  
e Cyril. Hie-  
rosol. Cate-  
chis. 4. hic  
qui videtur

a nobis non est nobis sed corpus Christi, & vinum non vinum sed sanguis Christi. Ambro. l. 4. de Sacrament. Damasc. 4. de fide & c. 14. Nec vero panis & vinum corporis Christi figura sunt, absit enim hoc, verum ipsummet domini corpus.

f Cyrillus tract. 10. in Ioan. Non negamus recta nos fide charitateque sy-  
mera Christo spiritualiter coniungi, sed nullam nobis naturalis coniun-  
ctionis rationem secundum carnem cum illo esse, id profecto pernega-  
mus, idque diuinis scripturis omnino alienum dicimus. August. l. 1. contra  
aduersa. seg. c. 9. Fideli corde atque ore suscipimus mediatorem Dei &  
hominum Christum Iesum.

g Ambros. l. 3. de spir. sancto c. 12. Carnem Christi in mysterijs adoramus  
quam Apostoli in domino Iesu adorarunt. Aug l 10. contra Iulianum c. 13.  
h Chrys. l. 3. de sacerdot. O miraculum! o Dei benignitatem qui sursum sedet  
cum Patre, eodem temporis momento omnium manibus pertractatur.

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sion giuen to acknowledge the diuine  
prouidence, because, wheras it is suffi-  
cient to teach a truth, to affirme, and  
auerre it to be so in ordinarie termes,  
according to the customarie manner  
of expression: God to whom all things  
are present, foreseeing the extreame  
assaults which would be made against  
his Church in the dreadfull misterie of  
the Euchariste, thought it not suffi-  
cient, that the holy Fathers should  
onely simply affirme the reall presence  
of the body of Iesus-Christ therein;  
but further, he would haue them to  
teach it in a forme of speech, quite op-  
posite to that, by which he foresaw  
this truth would be denyed, which is  
so cleare, that though Luthere im-  
ployed sixe yeares to inable himselfe  
to explicate the words of the institution  
of the Euchariste, figuratiuely, as he him-  
selfe confesseth, yet he acknowledgeth  
that he was not able to doe it; condem-  
nes those that doe it as heretikes; and  
confesseth the reall presence of the  
body of Iesus-Christ; wherein he is  
followed by the Cōfession of Ausbourg  
the first of all yours.

*Epist. ad  
Argentin.*

SECT. 2.

OF THE SACRIFICE.

**T**He truth of the body of Iesus-Christ being thus established, the truth of the sacrifice, which you reiect, cannot be called in question. For if Iesus-Christ be truly present in the Eucharist, as I haue sufficiently though succinctly proued, it followes, that he is truly sacrificed, as presently I will demonstrate and you your selues confesse. *Granting saith vrsinus, the opinion of the corporall presence*, the papisticall adoration and oblation, with the romish masse, must also be granted.

Sacrifice is no other thing then a reall oblation, (offered to God alone) of a thing permanent and subiect to sense, changed withall, and ordayned to testifie, and professe, that we acknowledge his soueraignie ouer vs.

But the celebration of the Eucharist which Iesus-Christ instituted vnder the shape and liknes of a thing without



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life, is such an oblation.

Therefore such an oblation is a sacrifice.

Now that the oblation wherof we speake, is a thing permanent and subject to sense, is easily proued, since the body of our saviour is offered vnder a shape which is within the reach of sense.

But if you contend that Christ is not visible because he cannot be seene, I reply with the Fathers, *that we see him, we touch him*, though not in his owne shape and species. Whence is rightly concluded that we cannot discern him, not that we cannot see him: which is manifest by the example of a man wholly couered with a Lions skinne, whom indeede we should not discern; marrie see him and touch him every man might.

Now that the thing is changed in this kind of oblation: so far forth as is requisite to professe and publish Gods supream power, and that it is instituted to that end, is the thing I am to proue, which I will distinctly and planely verifie.

The mutation which is made in the

*Chrysostom.  
hom. 84. in  
Matth. Ip-  
sum rides,  
ipsum tan-  
gis, ipsum  
comedis. |  
Et l. 3. De  
Sacerdot.  
Qui cum  
Patre sur-  
sum sedet in  
ipso temporis  
momento  
manibus  
omnium per-  
trebatur,*

Eucharist, consists in this, that Christ who subsists in heaven in his owne living forme is placed in earth, as a deade man, vnder the shape of bread and wine. That he is put vnder the species of bread and wine, is alreadie shewen; and that in that state, he existes vnder the species and liknes of a deade man, is euident, for that diuers wayes he is deprived of apparence of life, nor doth a man discover any virall action in him: and also because by the force and vertue of the sacramentall words, his body and blood is put vnder seperated species; as by the death which he suffered on the Crosse, they were really seperated. Finally, because the species vnder which he is vayled, are commestible, nor is it the custome to eate flesh which is not deade.

And that this mutation doth sufficiently declare Gods soueraignetic ouer vs, I proue. The mutation which happened by the true death of Christ, had such prower, as is manifest by the sacrifice of the crosse. Therefore, that mutation which is made in the Eucharist hath the same force; The con-

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sequence is verified, because all those things are found in the Euchariste, for which the mutation which happened in the sacryfice of the crosse, did publish the soueraigne authoritie which God hath ouer vs. I will indeuour to make it as plane and intelligible as the difficultie of the matter will permit.

It is certaine then that sensibilitie, and the nature or essence of a signe, are annexed to accidents and species, not to substances; which of their owne nature are not subiect to sense, that is, what soeuer doth signifie, signifies by the fauour and meanes of accidents. For example, a man is not known, but by speech, motion, and other accidents. Now it is euident, that sacraments and sacryfices, are of their owne nature visible signes; and that their essence consists in signifying hidden misteries sensibly to men. Wherefore it is manifest, that it imports not, whether Sacraments and sacryfices, whose nature is to signifie, be placed in species adioyning to their substances, or els in species seperated from them; for wheras euery thing can subsiste when it hath all



that is essentiall to it, they will easily conferue their beeing without the helpe of substances, which contribute nothing to their Essence. Whence it followes that death is no otherwise apte to signifie the supream dominion of God, then in regard of its externall species, in so much as one discovers no accident testifyng life. Now Christ as he is in the Eucharist, appeares to be deade, as he was vpon the Crosse; and consequently hath all that he had vpon the Crosse, in point of a sensible signe, apte to make demonstration of the soueraigntie of God, which is all that is required to a sacryfice. For it is certaine, that as a liuing body in appearance, by the vertue of some caractere, might be made capable to signifie as much as a liuing body indeede, could signifie: so a liuing body appearing deade, by the vertue of Christs words, may be a signe of all those things, which a creature truly deade, were apt to represent.

And indeede it is, a thing which neither Catholikes nor you can doubt of. Not Catholikes, because the Eucha-

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*Ioan. 3. v. 14.*

little vnder the species of bread is no lesse a Sacrament, then though the substance of breade were ioyned with its species. Not you, since that brasle vnder the species of a serpent, was as proper a signe of the death of Christ, as though the true substance of a serpent, had bene ioyned to the apparence of the same.

Now we must see whether this mutation which is apt in it selfe to testifie Gods soueraignetic, were a so instituted to that end.

Which is apparent, in that, to iudge that God hath determined a thing to some certaine end, it is sufficient to proue that he endowed it with all things necessarie to that end, it being an v. worthy thought, to conceaue that God who doth nothing in vaine, yea who ordaines euery thing to its end, should yet haue instituted some one thing, most apt to signifie that which notwithstanding he would not haue it to signifie.

And verily if this manner of gathering the institution of a thing to some certaine end, be not sufficient, we

haue no meanes to know whether the Eucharist be a Sacrament, it not being said in all the scripture, that it is a Sacrament, but onely by our inference, for that it hath all things necessarie to a Sacrament. Howbeit the grecke text both of the three Euangelists and of S. Paule, which text onely you admit to be authentickall, beare these senses *a* *powered out, giuen, broken*, in the present tense: and *b* S. Luke, applies the word *powered out* to the chalice: which shewes plainly that the effusion wherof he spoke, is made in the Eucharist, where onely the chalice is to be found. Whervpon *c* S. Chrysostome speaking of this breaking, saith *this may be seene in the Eucharist, but vpon the crosse it cannot*; And *a* Caluine, her I interpret (frangi) *to be broken, to be putt for* (immolari) *to be sacrificed*. And therfor who will doubt but mention was made, of a gift, a powreing-out, of a breaking, in a word, of a sacrifice, offered vnto God, since all these things are done for vs (as the scripture in plane tearmes doth witnes) and nothing can be offered for mans saluation but to God *a*

*a* Luc. 22. v.

20.

Matth. 26.

Marc. 14.

Ibid. v. 19.

1. Corin. II.

v. 24.

*b* Luc. 22.

cit.

Locis citatis.

*c* 1. Cor.

homil. 24.

*a* In 4. Cor.

11.



lone? To what purpose did the scripture adde so many epithets signifyng a sacrifice without interposing any one word which might moue vs to conceaue the contrarie, but to giue vs to vnderstand, that the body and blood of Christ is in the Eucharist, as a true Host? They are truly in it, and a true sacrifice is the Eucharist, seeing it hath all the partes that are essentiall to a sacrifice. What answer I pray you will you returne me to this? Will you reply, that if it be enough to put a creature, vnder the apparences and species of death, and so to offer it to God, to make a sacrifice, the Picture of Iesus-Christ offered vp to God would be a sacrifice.

To this I answer, that in such an oblation, one could not affirme that there were any sacrifice ether of Iesus-Christ, or of his Picture. Not of Iesus-Christ, because he would so nether be effectually and truly dead nor yet in Apparence, wheras yet it is necessarily required that the thing signified be present, one of these two wayes. Not of his Picture, because though it were present, yet should it not be destroyed, or changed

ged at all. Now it happens not so in the Eucharist: for Iesus Christ is present in it, and suffers death in apparence, for as much as he doth vayne himselfe in a deade species, which he doth Sacramentally vnite vnto himselfe; euen as being the Word he clothed himselfe with humane shape, which he did vnite vnto himselfe hypostatically or personally. And therefore when we say, that it sufficeth, to sacrifice a liuing creature, that it be put vnder the species of death: our meaning is not, that it should be put so by way of representation, as though it were purtraiued deade: or els, (being represented liuing) as though it were contayned vnder the onely species of the deade picture; because in euery sacrifice the presence of the thing is requisite; because the oblation of the sacrifice is accomplished by the deliuerie of that which is offered and sacrificed. But our meaning is, that the liuing creature, should in it selfe, be couered with the species and apparēces of death, and so be offered to God. This reason doth (*a priore*) or demonstratiuely shew, that the celebration of the Eu-

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Christe is a true sacrifice: Howbeit the  
breuitie whic. have proposed vnto my  
selfe, shall not hinder me to produce  
another reason therof.

a *In es-  
cerdos in  
aeternum.*

b *Hebra. 7. v.  
17. 3. 11.*

It is sayd in the 109. Psalme that  
Christ is a *Priest for euer*; which the <sup>b</sup> A-  
postle also repeats confirming that he  
is a *priest for euer*. In neither of the places  
is there any condition adicyned, which  
might draw these words *Priest* and *Pri-  
esthoode*, from their proper signification;  
yea contrariwise there are some which  
doe restrayne them more closely to it,  
while the kingly Prophete addes, that  
the sonne of God is a *Priest according to  
the order of Melchisedech*, who was truly  
a Priest, and offered sacrifice; and that  
priesthood also was conferred by God  
on Iesus, with an oath that he should  
neuer be deprived of it; and finally that  
the <sup>d</sup> Apostle saith, that Melchisedech  
was a figure of Iesus-Christ, in that he  
remained priest for all eternitie. Ther-  
for Iesus-Christ enioyes as yet true  
Priesthood as it was cōferred vpon him;  
and like as Melchisedech, was continually  
a true Priest, without euer being destitute  
of power to sacrifice; so must also Ie-  
sus-Christ be eternally, without euer

c *Psal. 109.  
Iurauit Do-  
minus: Es-  
cerdos in aeternum.*

d *Heb. 7. v. 3.  
Apostolus  
autem filio  
Dei manet  
sacerdos in  
aeternum.*



And so the power of sacryficing; and consequently there is even to this day a true and proper sacrifice.

You will deny the consequence I know, which yet I will easily proue, by the strögest of all proofes, to wit by the definitiō of Preisthood left vs by S. Paul confirmed by the ho y fathers, allowed by yours, which definition requires the power of sacryficing as an essentiall part.

S. Paule. Heb. 5. defines him that is indowed with preisthoode, by relation to sacrifice. *a* every Bishoppe, saith he, græcè *Apxiēpeus*, chosen out of men, is ordayne<sup>d</sup> by men, in the things which belong to God, that he should offer gifts and sacrifices for sinnes. And the 8. to the Hebrewes where he speakes not of the Bishops of the old Testament, as your authours will have that of the 5. chapter to be vnderstood, but of Iesus-Christ, whom he calls a Bishoppe. Every

*a Omnis Pontifex constituitur in his quasunt ad Deū, ut offerat dona & sacrificia.*  
*b Omnis Pontifex ad offerendum multa & hostias constituitur.*

Bishoppe, saith he, is ordayne<sup>d</sup> to offer gifts, in greeke *θυσιας* sacrifice, concluding therevpon, that since I. Christ is Preist, he must necessarily also have some hoste to offer, that power being of the essence of preisthoode. Which appears most ma-

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*c Chrysoſt.  
hom. 8. in 1.  
Heb. Apoſto-  
lus defini-  
t quid ſit ſa-  
cerdos.*

*d Et in 8.*

*Hebra. Hom.*

*14. Sacerdos*

*non eſt abſq;*

*ſacrificio;*

*oportet ergo*

*quoque cum*

*habere ſacri-*

*ficiū.*

*c Amb. in 5.*

*Hebra. defi-*

*nit quid ſit*

*Pontifex.*

*Item com-*

*mune eſt*

*Chriſto &*

*ei qui ex ho-*

*minibus con-*

*ſtituitur ut*

*offerat dona*

*& ſacrificia.*

*a Amb. in 8.*

*Hebra. Pon-*

*tifices veteris*

*teſtamenti*

*ſtatuti ſunt*

*offerre mu-*

*nera & ho-*

*ſtias*

*Vnde neceſſe*

*eſt ſaluato-*

*ri nōſtrum*

*habere ali-*

*quid ad offe-*

*rendū*

niſteſly out of theſe paſſages, as alſoby  
the teſtimonies of the holy fathers, and  
of your owne authours, who openly  
teach, that S. Paule did in thoſe places  
define Preiſthoode, and aſcribed the  
power of ſacrificinge vnto it.

*c The Apoſtle*, ſaith S. Chryſoſtome  
vpon the firſt place of S. Paule to the  
Heb. doth define what a preiſt is: and vpon  
the ſecond place *d* a preiſt, ſaith he, it not  
without a ſacrifice. *The Apoſtle*, ſaith S.  
Ambroſe vpon the firſt place of his E-  
piſtle to the Hebrewes, doth define what  
is a preiſt. and a litle after, *It is common to*  
*Chriſt, and to him who is conſtituted by*  
*men, to offer giſtes and ſacrifices.*

*The Biſhopes of the old law*, ſaith *a* the  
ſame Father, vpon the 8. chap of S. Paule  
to the Hebrewes, were ordayned to offer  
giſtes and hoſtes & whence it followes that  
it was neceſſarie that our ſaniour I. C. had  
ſomthing to offer up for vs. *It belongs to*  
*a Biſhope*, ſaith *b* Theodorete vpon the  
latter place, *to offer vp the giſtes of all men.*  
*A Preiſt*, ſaith *c* Theophilacte vpon the  
ſame place, *is no Preiſt without an hoſter*  
*It was therfor neceſſarie that he ſhould*  
*haue*, meaning Chriſt, what to offer.  
*This firſt ſentence*, ſaith. Caluine vpon

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the same place, is worthy of remarke,  
which teacheth, that no Priest is ordayned  
but to offer gistes. Priesthooode, saith your  
Catechisme, is an office, and an autho-  
ritie to appeare in the presence of God to  
obtaine grace and fauour, to appease his  
anger, by offering up a sacrifice which is ac-  
ceptable vnto him. Therefore the power  
to sacrifice is essentiall to priesthooode, by  
the definition of the Apostle, by the  
explication of the Fathers, and your  
owne mens confessions.

And if power to sacrifice be essentiall  
to Priesthooode, it followes euidently,  
that Christ who is euen to this present a  
true Priest, hath also power to sacrifice,  
and to offer euen on this day, a true sacri-  
fice, which in shew is another then that  
which he offerd vpon the crosse, because  
vpon the crosse he could not dy againe.  
We haue therfor what we demand,  
for we onely sustayne that in the new law  
there is another sacrifice then that of  
the crosse to be offered by the Ministers  
of the new Testamēt. Which is most ma-  
nifest, for wheras Christ cannot offer sa-  
crifice in heauen, he must necessarily of-  
fer by his Ministers in earth, seeing he

pro nobis.  
Theodore  
in 8 Hebra.  
Proprium est  
Pontificis af-  
ferre dona-  
um.  
Theophyl.  
in 8. Hebra. Sa-  
cerdos sine  
hostia non  
est, necesse  
est, ergo erat  
Christus habere  
quoddam  
quod offer-  
ret.  
Calu. in 8.  
Hab. Prima  
hac sententia  
obseruatum di-  
gnū est qua  
docet nullum  
institui sa-  
cerdotem nisi  
ad dona of-  
ferenda.  
Repet. 36.  
Sunday.



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a Theod. in  
p/al. 109  
Sacerdos  
num est  
Christus non  
ipse aliquid  
offerens sed  
vocatus  
pui eorum  
qui offerunt.  
b In 1. p/al. 18.  
Etsi Christus  
nunc non  
desur offerre,  
tamen ipse  
efficitur in  
terris cum  
Christi cor-  
pus offertur,  
immo ipse of-  
ferre mania-  
festatur in  
nobis cuius  
sermo sancti-  
ficat sacrifi-  
cium quod  
offertur.  
c In 7. ad  
Hebraeas  
mms Christi-  
sum cum  
aeternus sit  
et immor-  
talis ut vera  
semper esse  
Sacerdotem  
nunc et  
nunc qui-  
dem semper  
semetipsum  
pro nobis of-

hath another sacrifice then that of the  
crosse. And this is that which all the Fa-  
thers doe witness.

Christ is yet Priest, saith Theodoret, not that he himselfe offers any thing, but he is called the head of them that offer. Albeit I. C. saith S. Ambrose, is not now scene to offer, yet he is offered in earth, when the body of Christ is offered, yea we acknowledg that he himselfe offers, whose word sanctifies the sacrifice which is offered. We affirme, saith Theophilacte, that Christ, being eternall and immortall, is always a Priest: for we beleue that even to this present he doth daily offer up himself for vs by the hands of his Ministers. Nor would he, saith Oecumenius, haue affirmed, by reason of that oblation and hoste which he once onely offered, that Christ was a priest for euer: but he had an eye to the sacrificers which now are, by whose meanes I. C. doth both sacrifice and is sacrificed, hauing caught them in his mysticall supper the manner of such a sacrifice. You will peraduenture grant, that it is essentiall to preisthood to sacrifice, but not to sacrifice at all tymes: wherefore, to iustifie Christ a preist now, it is sufficient that he could once sacrifice, as he did

Upon the crosse. I answered that if power  
to sacrifice be essentiall to preisthoode,  
as I have alreadye proved; it followes  
therupon, that it must aggree to it at all  
tymes: seeing an essentiall compound  
cannot subsiste but by the substance of all  
his essentiall partes. For example a man  
cannot subsiste without the, *ratio forma-*  
*lis*, formall cause of a reasonable crea-  
ture, without both body and soule ioyned  
together. It remaynest therefore, that I.  
C. being at this present Preist, must have  
power to offer another sacrifice, then  
that of the crosse, which also is manifest  
out of S. Hierom sayning, not onely that a  
Preist ought to sacrifice, but that he doth  
continually offer sacrifice for the people.

Your are not able to auoyd the force  
of this argument, but by sustayning that  
Christ is not now truly a preist, saue on-  
ly (to vnterschoole tearmes) by ampliatiō  
for so much as he was truly a preist; and  
also metaphoricallly and analogicallly;  
because the vertue and force of his Li-  
cifice, is yet in vigour, since he liues for  
all eternitie, and offers for vs in heauen  
his prayers to God almightie. But admit-  
ting Christ to be a true Preist, as we haue

*ferre creditur  
per minist. os  
suos.*

*d In c. 6.  
Heb. neque  
enim de ea  
qua semel  
facta est a  
Deo oblatio-  
ne & hostia  
dixisset in  
aeternum, sed  
respicens ad  
praesentes sa-  
crificos per  
quos melius  
Christus sa-  
crificat &  
s. cr. ficatur,  
qui etiam in  
mystica cana  
modum illi s.  
tradidit ho-  
m / modo sa-  
crificij.*

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proved him to be; and confessing also that power to sacryfice is essentiall to preisthoode, it carries no shew of reason to say that the eternitie of the fruite of a sacrifice, sufficeth to make preisthood eternall, though deprived of power to sacryfice: for it is most manifest that a thing canot be eternall, vnlesse its essentiall partes be also eternall. And if it were lawfull to inferre the permanencie of preisthood out of the permanencie of the fruite of the sacryfice, by the same reason I would also inferre, that an hundred yeares after the decease of a king, or Magistrate, there charge were permanent in their owne persons, since the fruit of their gouernement doth suruiue. And therefore this fruite serues to no other end but onely to testifie that I. C. had preisthoode, and that by vertue thereof he had offered a sacryfice of an infinite value, but in no sort to shew that he hath preisthood as yet. That I. C. saues vs for all eternitie, imports, that he is an eternall sauiour, not a Preist, since saues vs he could without being a Preist. And this truth was so familiarly knowne to the Fathers, that some of them doe expressly deny that the eternitie of preist-

*Decumenius  
in cap. 6. ad  
Hebraeos.*



hooe doth agree with I. Christ, by reason of the sacrifice of the Crosse: teaching that it agrees vnto him by reason of the sacrifices, which he dayly offers, and dayly shall offer till the end of the world, by the hands of his Ministers.

If no more then the fruite of a sacrifice be required to the eternitie of priesthoode, it followes that the fruite of a sacrifice is the essence of priesthoode: nay more, that nothing els is essentiall vnto it, which is most absurde. In conclusion, the truth of the sacrifice, is taken ether for the vertue which the sacrifice hath to iustifie, or for the effect of this verue which is our iustificatiō. In the first acception it is a qualitie of a sacrifice: in the second, it is an effect of this qualitie; and therefore howsoeuer you take it, of the essence of priesthoode it cannot be, since it is the effect of the same, in so much as it is the effect of the sacrifice, and that no effect can be the essence of its cause. It cannot be of the essence, because what so euer is essentiall to a thing, becomes the same thing with that of whose essence it is, which cannot be said of the effect and the cause which are necessarily distinguished. Finally it cannot be of the essence, because the cause doth preceede its effect, whereas a compound

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preceedes not its essentiall partes. Priesthood is not the vertue and force of the sacryfice, but the vertue and force of sacryficing. As for example Royaltie is not the fruite and commoditie which we receare by gouernment; but the power to gouerne. And therefore, sith I. C. inboyes priesthood for euer, he hath also power to sacryfice for euer, It being a thing most euident that the priest-hood cannot be eternall, while the power of sacryficing, which is essentiall vnto it, is temporall. Nor will it be to the purpose for you to say, that wheras Christ doth continually offer vphis payers to God for mankind, he doth also continually offer sacryfice, for since the conditions necessarily required to the essence of a true sacryfice, cannot suite with payers, as we haue shewed out of the definition, the oblatiō of payers, cannot be a true sacryfice. And this is so cleare and manifest, that, when as the scripture calls Christ an *eternall priest*, it ascribes that dignitie vnto him by reason of a true sacryfice. Wherefore the fathers also of the primitive Church would haue the Eucharist, wherby priesthood doth now appertayne to Christ, to be *a true, a most true, a greatest, a full, eternall, and singular sacryfice* and *one priest*, to be *true priest*

*Cyp. Epist.*  
*1. vltima*  
*Ma sacerdos*  
*vltus Christi*  
*vero fungi-*  
*ur, qui id*  
*quod Chri-*  
*stus facit,*  
*imitatur &*  
*sacrisfium*  
*verum &*  
*plenum tunc*  
*offert in Ec-*  
*clesia Deo*  
*Patri, si sic*  
*incipiat of-*  
*ferre secundū*  
*ipsum Chri-*  
*stum videat*  
*obtulisse.*  
*b Aug. l. 10.*  
*cont. Iust.*  
*cap. 20. Huic*  
*summo vero.*  
*quo sacrisficio*  
*salua cesserūt.*  
*c Aug. l. de sp.*  
*& lit. c. 11. In*  
*ipso verissimo*  
*& singulari*  
*sacrisficio*  
*(Misse) do-*  
*mino Deo*  
*nostro gra-*  
*tias agere*  
*admonemur.*  
*d Aug. l. 10.*  
*cont. Iust. c.*  
*20. tit.*  
*e Nazian.*  
*Orat. 1. spo-*  
*lit. Quoniam*

in the proper and naturall signification of the word. Nor would they affirme this, vnlesse they acknowledged this truth to haue bene deliuered by Christ, his Apostles, and holy scripture. But of this, since none can doubt, we will passe to another point.

SECT. III.

OF THE ELEVATION  
OF THE HOSTE.

**I**T it be lawfull to offer sacryfice, as I hope I haue sufficiently proued, why should it be vnlawfull to eleuate the hoste, since that this eleuation doth properly signifie the oblation therof? In the old law, as is to be scene in the 3. of Leuit. and elsewhere, the preist did eleuate what he offered, and we haue it by a cleare collection out of <sup>a</sup> S. Basile the great his liturgie who was instiled by <sup>b</sup> Theadorete, and S. <sup>c</sup> Gregorie, of Naziancene, *the light and sunne of the world*, that we hold this custome from the Apostles tyme: for in his said Liturgie, mention is made of this eleuation in words of this nature: *when the Deacon saw the Preist extend his hands, and touch the sanctified breade to make the holy Eleuation, he saith, let vs attend.* Which thing also is diligently obserued by those authours which haue made expositiōs vpon

dem modo  
externū illud  
sacrificium  
magnorum  
mysteriorum  
antitypū ip-  
(Deo) offerre  
anderem?  
f. Aug. l. de  
spir. & lit. c.  
11. cit.  
g. Aug. l. 20.  
de ciuit. c. 10.  
in illud Apo-  
calyp. 20.  
erunt sacer-  
dotes Dei &  
Christi. &  
a Basil. lib. de  
Spir. S. c. 27.  
Dogmata  
qua in Eccle-  
sia predican-  
tur quadam  
habemus &  
doctrina  
scriptorum  
prodi: a qua-  
dam ex Apo-  
stolorum tra-  
ditiōe in  
mysterio id  
est in accub-  
trata exca-  
pimus quorū  
utraque pa-  
rem vim ha-  
bent ad pie-  
tatem. Inno-  
censius ver-  
ba quorū  
ostenduntur



his Eccle-  
 & popu-  
 in bene-  
 ficiis quib-  
 actorum in  
 ipso nobis  
 igitur?  
 Lib. 4. hist.  
 Orat. 20.

the liturgies, as by Nicholas Cabasilas who  
 faith: *And he also approaching unto the Ta-  
 ble, hauing taken into his hands, and shewen  
 the quickning bread; he calls those that are  
 worthily about to partake of, it as it were,  
 saying. Behold the bread of life which you see:*  
 And Germane the Patriarche of Constan-  
 tinople saith thus vpon the same subiect:  
*and that the preist doth lift up the heavenly  
 bread, and make the signe of the crosse thrice  
 in the aire with the venerable and quickning  
 breade, it doth intimate &c.*

And indeede what cause was there of cal-  
 ling this eleuation in questio, since it is men-  
 tioned in the ancient liturgies of S. Basile  
 and S. Chrysostome? and S. Denys also the  
 Apostle of our France deliuered the same?  
 In a word, this point is so cleare, that you  
 haue no other cause to cōtest against it, but  
 onely in so much as it is sustayned by the  
 Catholike Church, which you loue to im-  
 pugne. which is manifest by the testimonie  
 of one of yours, affirming, that Luthere for  
 no other reason did impugne the Eleuation,  
 but for hatred of Catholikes, and doth acc-  
 knowledg it to be such, *that by good right it  
 ought to be<sup>a</sup> retayned and obserued, where it  
 is prohibited as impious.* There be also others  
 of yours who place it amongst the *ad id popu-*

offimian.  
 histo. ja-  
 nu.

Retimen-  
 esse ele-  
 uationem  
 brobi vs  
 ingia prohi-  
 bitur, &

which are neither commanded nor prohibited: finally others confesse that it was in vse in the primitiue Church, as they make good by the testimonies of the Fathers. Where vpon we are moued diligently to defend and conserue it, and the rather, because, as you affirme, it was the counsell of your first father; or if it please your worp. that we should change it, sith<sup>e</sup> S. Paule teacheth vs that where there is no law, there is no transgression, produce I beseech you one passage of the scripture which doth prohibite it; which if you cannot performe, confesse at least, that the Church is indowed with sufficient power to institute the same: for<sup>d</sup> S. Augustine holds, *it to be a meere madnes, to contend that that is not to be done, which the Church is accustomed to doe through the vniuersall world.* Wherto<sup>e</sup> one of yours also doth assent, in these words, *that any may be compelled and conuincd by the authoritie of the Church, and that heretikes are not more forcibly and efficaciously vrged by any external argument.*

SECT. IV.

OF MASSES WHERE THE ASSISTANTS  
DOE NOT COMMUNICATE.

**B**Y this same rule you will loose this  
cause too, I meane the question which

abolendam  
ubi ut ne  
cessaria pr  
cipitur.  
b Vuitem  
beregenses  
refutatione  
Orthodoxi  
consensus p  
101. Eleua  
tionem rem  
adiophora  
qua. 3. Chris  
nec praecept  
nec prohibi  
sit omnes in  
telligentes  
pios faters  
nondubium  
ost. Et Host  
nian. par 1.  
Histo. l. 3. fo  
31. In prima  
tina Ecclesia  
symbola Eu  
charistica  
paululum  
eleuata &  
populo often  
sa fuerunt.  
c Dionysij  
Ecclesia Hie  
rar. cap. 3.  
Chrysostomi  
homil. 36. in  
1. Corinth. 8  
hom. 3. ad  
Ephes. 6  
Basilij lib. 2  
sp. s. c. 27.  
c. Rom. 4.  
v. 15.

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Epist. 118.  
V. hisar.  
Contron. 1. q.  
cap. 1. &  
ff. de cor &  
nos & hare-  
ticos cogi &  
communici pos-  
se authorita-  
te ecclesie,  
hec alio ar-  
gumento ex  
terno valis-  
simis ac for-  
tibus premis-  
sariis.

you moue about priuate masses, as you please to tearme them, and communion vnder both kinds, in both which kinds, the Church did many yeares agoe practise, what we now practise. Howbeit I will briefly touch both those points, hoping to make manifest that you are as ill grounded in those, as in the others which we haue already examined.

There is no man that doth not ingenuously confesse, that the celebration of the Euchariste, when the people doe communicate is more perfect, then that, where they communicate not: common reason conuinceth that to all the world; both because the fruits of the sacrifice are more fruitfully communicated when the hoste is consummated by the assistants, worthily disposed, then when it is not receaued by them: and also, because this mysterie, being both a sacrament and a sacrifice, is more perfectly accomplished, when it is not onely offered to God in sacrifice, but also imparted to the people as a sacrament. For these considerations the ancient canons, and Fathers, doe inuite, exhort, yea command christians to communicate at the masses which they heare, and the Councell of Trent doth expressly desire it. Wherefor if you pretend no more but that it were better that the faithfull



should communicate all at the masses they heare, we doe ioine hands with you. And in this cause, in lieu of condemning the good and wholsome doctrine of the Church, in this point, as in all the rest, you should complaine of the indedication of the people sith it is their coldnes that is cause of their not communicating, not the Pastours fault. But if your bent be to condemne the masses, where the assistants communicate not, to be vnlawfull, we must oppose, and with great reason in all mens iudgment, since none are found who iustifie your pretentions, and condemne ours.

If the masses where the people communicate not were vnlawfull, it must needs be because the oblation of the Euchariste, as it is a sacrifice, should be necessarily annexed to the participation of the people in the Eucharist, as it is a Sacrament; which could onely come to passe two wayes, either by reason of the nature of the sacrifice, or because God would haue it so. By reason of the sacrifice, it cannot be, since it is manifest that its beeing doth not depend of the participation of the assistants: none did eate of the holocausts which were wholly consumed: none did participate (after the manner we speake of) of that which was ordayned by

*Leuit. 6.*

Moyſes for the remiſſion of ſinnes, for, as it is written, preiſts alone had libertie to eate of it. Nay in the ſacrifice of the Croſſe which was offered for vs all, none at all did participate in that manner, in which our aduerſaries would oblige vs to partake in the Eucharift. Neither can one affirme, that Ieſus-Chriſt would haue no maſſes celebrated without communicants, there neither being any formall law, nor expreſſe word in all the ſcripture, whence you will haue all the truthes of faith to be deriued, wherby we may gather it.

You will happi'y ſay that Chriſt in his laſt ſupper communicated his Apoſtles, and conſequently that we are bound to imitate him by diſtributing the Eucharift to the people. But this proves no more but that the people may communicate, that it is to be deſired that they would communicate, and that, when they will, it ſhould not be reſuſed them: but it imports not, that we are bound to thruſt the Eucharift vpon them againſt their will, and that we are not to celebrate, vnleſſe they communicate. For who is able to ſuſtaine, that in caſe the Apoſtles had not communicated, our ſauour had not celebrated the Eucharifte? Who dare affirme that

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that it was Gods will that so glorious a mysterie should haue depended vpon the will of another, and that the in deuotion of the comon people should make the Pastour in deuoute?

But I would willingly aske you, since you make our sauours imitatioan in uiolable law vnto you alwayes to communicate the people, why doth it not oblige you also to communicate all the people? Which yet you doe not: for the Confession of Witemberg is content that one onely should communicate; and againe, many are present at your suppers who communicate not. In a word seeing S. Paul doth tell vs, that where there is no law, there is no transgression, and that sinne is a transgression of the law: and seeing you produce no place of scripture which condemnes vs, you your selues stand guiltie of the fault, not in this respect onely, but in many others.

First by the custome of the Church: for S. Chrysostome confesseth that in histyme there was such a negligence amongst the people, that there were many oblations made wherof none did partake: and S. Ambrose doth witnes

*Cap. de Euchar.  
Ad rectam Eucharistia actionem requiruntur ad minus duo. Videlicet Minister Eucharistia benedicens, & is cui Eucharistia Sacramentum dispensatur.*

*a Hom 31 in Ep.  
ad Ephes. Frustrabatur quotidiana oblatio, cum nemo sit qui simul particeps  
b Ambros. 5. de Sacram. c. 4.*



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the same, speaking of the Grecians, who  
he faith were wonte to communicate  
but once à yeare.

*Perkinsus in  
problem de Mis-  
sae priuata. Te-  
pore Walfridi  
sentur capisse  
solitaria missa  
et tempore Gre-  
gorii.*

Secondly by the confession of your  
owne Authours: for<sup>c</sup> Perkins doth ac-  
knowledge that the custome of saying  
masse wherein the people communica-  
ted not, was obserued in the Church,  
euen from the tyme of walfride and  
Gregorie the great, that is, à thousand  
yeares agoe, whence it is manifest that  
it hath bene obserued in all tymes, since  
none can shew the begining therof.

*The historie of  
false Martyrs in  
the life of Iohn  
Hus. The me-  
morie of I. Hus  
ought to bee in  
holy esteeme  
amongst all the  
faithfull.*

Thirdly by your men for<sup>d</sup> Iohn Hus,  
whose memorie is famous amongst  
you, saith planly, witnes<sup>c</sup> Luthere, that  
this custome is not vnlawfull.

*Luth. colloq.  
de consensu libris.*

## S E C T. V.

*Of Communion vnder one kind.*

**T**O improue and reiect the ancient  
customes of the Church, as you  
doe, without alleading any law for their  
condemnation, is to condemne your  
selues. You crye out Anathema against  
vs, because we communicate vnder one  
kind onely, which yet hath bene in all  
tymes practised in the Church: you

persuade the people that we doe them  
a great iniurie in not permitting them  
both the kinds, whereas you produce no  
law, which prohibites (as an vnlawfull  
thing) what we practise.

And that this, many ages agoe, was  
the custome of the Church<sup>a</sup> S. Cyprian,  
S. Ambrose, and<sup>c</sup> Tertulian, who liued  
in the second, third, and fourth age, doe  
deliuer, witnessing that the primitive  
Christians conserued the Euchariste in  
there houses, vnder the onely species of  
bread, to haue access to it at all houres,  
vpon sundrie occasions, whether it were  
in tyme of sicknes, to prepare them-  
selues to Martirdome, or for some other  
respekte. Further it appears out of S.  
Cyprian who notes particularly, that  
Children were communicated, vnder  
the onely species of wine: as also out of  
S.<sup>e</sup> Basile who witnesseth that such as  
liued solitarily in the wildernes comu-  
nicated vnder one kinde. Manifest ther-  
fore it is by these authorities, that the  
custome of communicating vnder one  
kind hath bene obserued in the Church  
aboue twelue hundred yeares, and that,  
which is worthy to be noted, without

<sup>a</sup> Ser. de Lapsis.

<sup>b</sup> De obitu Sa-  
tyrs.

<sup>c</sup> Lib. 2. de Exo-  
ro Enzeb. l. 6.  
c. 39.

<sup>d</sup> Lib. de Lapsis.

<sup>e</sup> Basil Epist. ad  
Casaream Au-  
gust.

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all opposition ether of Geckes or latins, till Iohn Hus histyme.

Nay further, wheras in the<sup>2</sup> Actes of the Apostles, where mention is made of the Cōmunion of the Church, he speakes onely of the breaking of the bread, we haue iust occasion to conceaue, that this custome was not onely introduced in the tymes of the forenamed Auncients, but euen in the Apostles tyme. Againe wheras the Fathers are of opinion, that our sauour after his resurrection, gaue the Euchariste to his disciples in Emaus vnder the onely species of breade, we haue reason to beleue, moued by their testimonie, that it was the custome in the verie tyme of Iesus Christ. Howbeit none can doubt, but that the communion vnder one kind, hath bene practised in the Church frō the second and third age. If you did produce any law which did prohibite this vse, we should doe amisse to transgresse it: But you haue produced none, nor are the authorities wheron you rely of any waight or momēt against vs. As for the passage of S. Iohn the 6. it auayles you not, both because, according to you, it is



not vnderstood of the Euchariste, saue in the begining onely; for in the end of the same Chapter, he mentiones that bread onely, wherof it is said that it giues life everlasting: and also because that Calvin himselfe blames the Bohemiās for endeavouring to proue out of that text, that the Chalice is to be imparted to all men.

*Calu. In 6. Ioan. 6. 55.  
Non recte Bohemi cum hoc testimonio probarent suum calicem promissum debere omnibus esse.*

If you produce that of S. Paule where he speakes of the Euchariste, it will no wayes aduantage your cause, yea contrariwise, it will preiudice it, since after he had related the institution of Iesus Chr. speaking of the eating of the Euchariste, he speakes of it with disiunction, saying, *who shall eate or drinke*, whence it appeares that it is not necessarie to receaue both the knids together.

*1. Corinth. 11.*

If you obiekt our Sauours example, it will be in vaine, since you your selues confesse, that it is not necessari to imitare him in euery thing, and place: that it is another thing to instruct Preists as Preists what they are to doe, and another thing to teach the what they ought to make the people practise; and that the Apost. theselves distributed this Sacramēt, without making mētion of any thing but bread.

*Aff. 2.*

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Matth. 26.

You will alleadge without doubt that place of S. Mathew 26. *Drinke ye all of this*, which Caluine extolls so much. But that will make as litle to your purpose as the rest, because in that passage Iesus-Christ speakes to his Apostles onely, as S. Marke shewes, saying, *they all dranke of it*, which word *all* did plāly designe the Apost. only, since they only drake of it.

Mar. 14.

It may be you will obie&. that if Iesus-Christ by these words, *Drinke ye all of this*, meane onely the Apostles, then by paritie he speakes of them onely, when he saith, *Eate ye all of this*, and cōsequētly, the faithfull should not be obliged to communicate. But your consequence is false, because, albeit in that place, this

1. Corin. II. 6.  
28. Prohet autem  
seipsum homo  
sic de pane illo  
edat & de calice  
bibat.

word, *eate*, was onely addressed to the Apostles, yet is it sufficient that the cōmunion of the faithfull is cōmanded els wher, to witt, in the sixt of S. Iohn, and in the first Epist. of S. Paul to the Cor.

We could sufficiētly defend our selues by the sole title of our possession, and your weaknes, which is so great that you cannot cōuinte vs, though by cōdēning vs, you are obliged therunto. But we will not insiste vpon this point, it being an easie taske to manifest, that we neither

wrong the people, nor yet iniure the Sacrament; yea on the contrarie side, that that which we teach is aduantageous to both; and that your doctrine is iniurious to both, as also to the institution of Iesus-Christ. We doe no wrong to the people, because the body and blood of Iesus-Christ being as well vnder one kind as both; and the signification of the Mysterie remayning intire, the people receaue Iesus Christ as truly vnder one kind, and with as great benediction of heauen, as vnder both. Nor doe we iniure the Sacrament, because the essence thereof doth not absolutely require the two kinds, but that it may subsist vnder one onely, without loosing any essentiall part: suches it doth possesse in one, the body and blood of Iesus Ch. and innoyes all the significatiōs which belong to its essence; the species of bread most fitly signifying the nourishment of the soule by grace, and the vnion of the faithfull in one bodie together with their head, for as much as it nourisheth, and its masse is composed of many cornes of wheate.

Now hauing shewen, that the communion vnder one onely kind, is nether iniurious, to the people nor to the Sacra-



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 ment. I will not stay there, but further I  
 will make manifest, that it is profitable  
 and honorable to both. To the Sacra-  
 ment, because it preserves it, if not from  
 iniuries, at least from indecencies contra-  
 rie to the honour and reuerence due to  
 the Sacramēt, and yet are most obuius:  
 for it is manifeste that if the species of  
 wine were cōmunicated to all men, they  
 could not auoyd sheding of it. To the  
 people: because if it were still necessaire  
 to giue both the kinds, it could not easi-  
 ly be kept to communicate the people  
 at all tymes, all momēts, all occurences;  
 for besides that a sufficient quantitie of  
 wine, is not euery where found to com-  
 municate the faithfull, ther are also  
 some that doe so loath wine, that they  
 cannot onely not drinke it, but not so  
 much as smell it. Whence we may well  
 gather that Iesus Christ did not establs  
 the necessitie of communicating vnder  
 both kinds, since he cannot oblige vs to  
 impossibilities. And therfor diuers of  
 your authours doe grant, that this hath  
 place, and is true in abstemious persons.  
 But it is you indeede who iniure the  
 Sacrament, and people; while you de-  
 priue them both of the reall and true bo;

*Deuentius in  
 polo confess.  
 itemb. Martyr.  
 Carinth. 10. C.  
 1y. Imo Bucc-  
 in colloq.  
 atisbonensi co-  
 sit esse indis-  
 pens sumere  
 nam vel vtra-*

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dy of Iesus Christ, which we doe care-  
fully preserve for them; and you, giuing  
only the apparences to the people  
vnder the species of bread and wine, are  
iustly by Luthore cōpared to one who  
having supped vp the meate of the egg,  
doth carefully gather vp the shell to  
the people to cate.

Further, you are most iniurious to the  
institution of Iesus Christ, in that you  
sustayne, that albeit he instituted his Sa-  
crament in bread and wine, yer nether  
the one nor the other of those kinds are  
necessarie; so that it may be administred  
in other matters. Let the Reader now  
iudge whether of vs are more iniurious  
to the Sacrament, and more preiudiciall  
to the people, and cōsequently who are  
to be cōdemned. Without all doubt you  
will be held faultie in the iudgement of  
any Reader, yea which is more, euen in  
your owne iudgment. For albeit you  
contēne the authoritie of the Church,  
yet by Gods speciall providence, Luther  
deferrs so much vnto it in this point,  
that by the relation of your owne Cal-  
uinists, he confesseth, that it is not neces-  
sarie to giue both the kinds; that the  
Church had power to ordayne one

*que species idem  
que confesserunt  
Theologi Proto-  
stantes in Colloq.  
Augustano. Vade  
Hospinian. part.  
2. histo. an. 1536.  
Et in concordia  
discordi cap. 41.  
Coccinum lib. 6. de  
Eucharist. c. 3.*

*Beza Epist. 1.  
Rite celebrabi-  
tur (Cena Do-  
mini) si quod pa-  
nis aut vini vi-  
cem vel usu com-  
muni, vel pro te-  
poris ratione sup-  
plet, panis aut  
vini loco adha-  
beatur.*

*Hospinian. l. 1.  
histo. sacram. &  
lib. de concord.  
disc. c. 41. Luther  
in declarat. Eu-  
char & alibi.*

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onely; that the people are to be satisfied  
therwith; Further, he approves the  
Rule made by the Councell of Latran  
to that effect, which being done so, he  
would find it verie strange, saith he, if  
one Bishoppe of his owne authoritie  
should oppose it.

## CHAP. VII.

### MINISTERS.

**Y**our Maiestie should also see, that our  
religion is disciphered vnto you quite  
otherwise then it is indeede; for if the things  
which are imposed vpon vs, to witt that we  
are enemyes of saintes, and of the Blessed  
Virgine Marie; and that we hold that good  
workes are not necessarie vnto saluation;  
and that we make God authour of sinne.  
were true, we were abominable creatures,  
vnworthy of the societie of men; but they  
are forged calumnies to bring vs into hatred,  
and are refuted by our writings, sermons,  
and our verie manner of life.

### ANSWER.

If you be men of your word, it is high  
tyme for you to begin to trusse vp your  
baggage, and to remoue your selues  
out of the societie of men, since you

Enemyes of  
Santitie.



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have sentenced your selues to that punishment, in case you be guiltie of a crime, of which you will neuer be able to cleare your selues.

Is it not to be enemy to the Saints to ascribe contumelious names vnto them, which the Diuell, Pagans, and the old Heresiarkes condemned by the primitive Church, gaue them? names, I say, which the Fathers doe disalowe, and reject by the authoritie of Scripture? And yet, witnes <sup>a</sup> Kemnitius one of your prime Authours, you doe ordinarily tearme them deade, no otherwise then the Diuell according to S. Chrysostome: Julian the Apostata in S. Cyrille <sup>b</sup>: Vigilantius in S. Hierome <sup>c</sup>, who together with the rest of the Fathers reprehend that manner of speech. They are not deade, saith S. Ambrose <sup>d</sup>: we doe not tearme them deade, saith S. Damascene <sup>e</sup>: He is not the God of the deade, but of the liuing, saith S. Hierome <sup>f</sup> following the Gospell. The Saints are not said to be deade, but to sleepe, saith he againe.

Is it not to be enemy to the Saints to deprive them of all care, and all charitie towards men: making them who are in the state of perfection aboue, lesse per-

<sup>a</sup> Kemnitius *Ex*  
*xam. Conc. part*  
*3. p. 128 Vñtat*  
*Volantur mor-*  
*tui.*

*Hier. 38. de S.*  
*Babyl.*

*b lib. cor. Iulian*  
*c lib. cont. Vigi-*  
*lantium.*

*d Serm. 10. de*  
*ss. Pet & Paul*  
*Non enim mor-*  
*tui sunt quor-*  
*um curamus nisi*  
*lex habet. sed re-*  
*nati viuunt, &c*  
*e 4 de Fide c. 16*

*Eos qui in sp*  
*resurrectionis s*  
*de quo erga eun-*  
*dem extremum*  
*clausurunt, mor-*  
*tuos haud qua-*  
*quam appellamus*

*flab. cont. Vigi-*  
*Non est Deus*  
*mortuorum s*  
*cinorum. Item*  
*sancti non appel-*  
*latur mortui, sed*  
*dormientes.*

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fect, then those that are here below sub-  
iect to worldly defects? and yet this  
you doe. They doe not, saith Caluine,  
exercise charitie, they haue no care of vs: we  
know that the offices of Charitie are destroy-  
ned to the course of this present life.

Is it not to be enemy to the Saints to  
maintayne that they nether pray for the  
liuing in generall nor in particular? Yet  
this you affirme, *the deade*, saith Polanus  
Professour at Basile, doe nether in gene-  
rall nor in particular make intercession for  
the liuing.

Is it not to be enemy to the Saints, to  
tearme them Monsters, Masques, hang-  
men, beastes? To affirme of Moyse  
chosen by God for the heade of his old  
law, that his wisdom is hypocrisie, that  
his mouth was full of gale, yea of furie?  
to dare to say that S. Iames, one of the  
apostles doateth. And yet this your doe.  
Caluine<sup>r</sup> doth honour S. Catharine and  
S. Christofer with the name of *Monsters*;  
S. George<sup>b</sup> and S. Hippolitus, with that  
of *Masque*, S. Dominike<sup>c</sup>, with *Hang-*  
*man*: S. Medard<sup>d</sup> and others, with *beast*.  
And Luther<sup>e</sup> durst affirme, that *Moy-*  
*ses his wisdom was hypocrisie*, and that S.  
Iames, did doate.

Calu. in 1. Cor.  
23. Charitatem  
presentibus offi-  
cijs minime exer-  
cent, nō sunt pro  
nobis solliciti,  
charitatis perpo-  
suit agnihil per-  
tinet ad tempus  
intermedium.  
Et in cap. 1. Za-  
char. officia cha-  
ritatis scimus  
restringi ad car-  
sum presentia  
vita.  
Polanus in dis-  
putationibus  
usuatis disp. 28.  
Sancti defuncti  
non intercedunt  
apud Deum pro  
viventibus  
ne in genere,  
nec in particula-  
ri. Perkinsus in  
Cathol. reform.  
Controv. 15. de-  
monstrat non ro-  
gare Deum spe-  
cialiter pro hoc  
aut illo.  
Cal. lib. de Go-  
rafer. Ecclesia.  
14. & 1. in fit.  
20. 24. 25. &  
27.  
lib. de Geraro-  
form. Eccles.  
ibid.  
Luth in Ps. 45.  
in c. 11. Gen

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Is it not to be enemy to the Saints, to equalise them and the most imperfect Christians in point of perfection, saying in expresse tearmes, that the greatest Saint doth not surpasse the least of the faithfull? And yet this you doe. I will not esteeme the least Christian of all, saith Luther<sup>f</sup>, any white inferiour to S. Peter, and all the rest of the Saints in Heaven.

*f* Luth. cap. 12.  
Genes. Non de-  
beo Christia-  
num minimum  
cuius inferio-  
rem asserere D.  
Petro. Et omni-  
bus Sanctis qui  
sunt in celo.

Is it not to be enemy to our Blessed Lady, who in the instant of her concep- tion was confirmed in grace, to accuse her of incredulitie, to make her an infidele, to affirme that she is repugnant to Gods words and workes, that she doth, malignantly restrayne Gods power? And yet this you doe. She had within her selfe, saith Luther<sup>g</sup>, both the feeling and assault of incredulitie. She was an infidele, saith a certaine<sup>h</sup> Germane, both in the word and workes of God revealed vnto her by the Angell. She opposeth her selfe, saith<sup>i</sup> another, against the words of the Angell; she beleuees not. She seemes, saith Caluine, no lesse malignantly to limite Gods power, then Zacharias.

Enemies of our  
Blessed Ladye.  
*g* Luth. postilla  
in Euang. de an-  
nun. Sensum  
et insulsum in-  
credulitatis in se  
habuit.  
*h* Culmānus loc.  
cit. fuit in fidelis  
Sacer. in Euāg.  
Verbo et operi-  
bus Dei et An-  
gelo reuelatis se  
opponit. Gerbin  
Angeli nō credit.  
*i* Calu. in cap. 1.  
Luc. Videtur nō  
minus mali-  
gne restringere  
potentiam Dei  
quam Zacha-  
rias.

Is it not to be an enemy of our B. Ladye, to make her worthy of eternall punishments: to say that she desired to



*a Spargenbergius  
postilla in Dom.  
post Epiphani. di-  
gna sunt suppli-  
cijs sempiternis.  
b Dominica 2.  
post Epiphani.*

*Maria non cum  
tantum hono-  
rem quarit qua  
debetur parenti-  
bus, sed etiam  
ambit honorem  
Messie. Et cupit  
esse quasi socia  
administrandi  
eius officij, quod  
Christo tantum  
mandatum erat.  
c Postilla in Do-  
min. post Epiph.  
Perdidit omnem  
fiduciam erga  
Deum.*

*d Cent. 1. l. 1. c.  
10. Vtrique de-  
licta non sunt  
exigua. Maria  
transiter peccat.*

*e In c. 12. Matth.  
in harmon. Gall.  
f Humil. 78. in  
Luc. Veb. métor  
inhoneste & im-  
pudenter Chri-  
stum interpella-  
uit, importuna  
sua evocatione  
legis publica bo-*

be Christ his companion, in those fun-  
ctions which God had committed to  
him alone: That she had lost all the con-  
fidence which she reposed in God: final-  
ly that her offence was not light, yea  
that it was as greivous as Eues. And yet  
this you doe. *Marie*, saith *a cerraine<sup>a</sup>*  
*Germane*, was worthy of eternall punish-  
ments. *Marie*, saith *b Brentius*, did not onely  
seeke that honour which is due vnto parents,  
but also ambitiously aimed at the honour of  
the *Messias*, and demanded to be, as it were,  
à fellow in the administration of that office,  
which was committed to Christ alone. She  
lost, saith *c Coruinus*, all confidence in God.  
The sinnes, of Eue and Marie, are neither  
of them litle. *Marie* did greivously sinne,  
Professe the *d Centuriatours*.

Is it not to be an enemye of the B.  
Virgin to make her importune, vnciu-  
ile, and arrogant towards her sonne,  
and ambitious in such à measure that  
Christ was ashamed of it? And yet this is  
that you doe. There is no doubt, saith  
*Caluine<sup>e</sup>*, but our saviour means to repre-  
hend the importunitie of *Marie*: and in-  
deede she erred, so to interrupt our Saviours  
speech. *Marie*, saith *f Brentius*, did vehe-  
mently, dishonestly, and vnciuilly, interrupt

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Christ, by her importune interpellation she violated the lawes of publike honestie. She disturbed Iesus with her arrogancie and pride she did so greivously offend by her ambition, that Christ did publikely shame her with it. Inequall whet of he adds, that ambition is blasphemie.

ne statim violavit,  
epocavit Iesum  
arrogantia qua-  
dam & elatione  
animi. Ambitio-  
ne sua tam gra-  
uiter peccavit  
ut palam per  
Christum puden-  
tius fiat: & addit,  
ambitio blasphem-  
ia est.

Is it not to be an enemy of the B. Vir-  
gine, to affirme that in the passion of  
Iesus Christ, she was offended at him,  
and cōported her selfe in such a sort, that  
it appeared planely that her thoughts  
were vaine, her hart impious? And yet  
this you doe. They were offended at Iesus  
Christ, saith<sup>a</sup> Brentius, speaking of the  
Disciples, and the Virgine, and thence  
it appeared that their thoughts were vaine,  
and their harts impious.

a Brent. hom. 17.  
in Luc. offen-  
debatur in Chri-  
sto adeoque ap-  
parebat tunc ipso-  
rum cogitationes  
vanas & cor  
impium esse.

I will passe over in silence what<sup>b</sup> you  
teach touching her virginie, I say not  
that you call in doubt, whether after the  
birth of Iesus-Christ, she remayned  
without knowledge of man. That which  
I haue already said shall suffice, being  
a cleare case, that none can vse such lan-  
guage, without declaring himselfe an  
open enemy, not onely of the B. Vir-  
gine, but his owne, and of all mankind,  
who by meanes of her, were reple-

Bucerus lib. de  
omnipotentia.  
Beza lib. cons.  
Iacob. Andra.  
Molina. In Hay-  
mon.

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nished with so many benefits.

*Enemies of Is-  
ta-Chrifi.*

Having now shewen you to be ene-  
mys to the Mother, let vs see whether  
you be not the like to the sonne too. It  
might suffice that I haue shewen aboue  
in the 3. chap. sect. 3. that you teach that  
he was in doubt of his saluation; that he  
suffered the paines of the damned; that  
by his corporall death our redemption  
was not accomplisshed, that his passion and  
torments had not bene à condigne prise  
of our redemption, vnlesse he had also  
indured the paynes of the damned.

*a Datus Aplog.  
ad Iacob Andra.  
Christus quate-  
nus homo non  
est adorandus  
nec invocandus.  
Petrus in Col 09.  
Athenob. Nega-  
mus humanita-  
tem Christi ado-  
randam esse.  
b In 2. Luc. 6.  
40. Anima eius  
subiecta fuit  
ignorantia.  
c In Matth. 27.  
9. 46. Elapsa est  
de desperationis  
Gen.  
d S. Aug. in En-  
chir. c. 4. Si enim  
disponeretur quia  
ad Christum per-  
tinent cogitan-  
tur, nomine re-  
nuntiamus  
Christum apud  
quosdam Hae-  
reticos.*

But this is but litle, you say yet many  
more and greater things, which in à few  
words I will shew. Doe not your<sup>2</sup> Au-  
thours contēd, that Christ, as man, is not  
to be adored, not to be inuoked? Doth  
not Caluine<sup>b</sup> affirme, that his soule was  
subiect to ignorance, and that à voice of  
Despaire<sup>c</sup> issued from him? In à word,  
you disciphere Christ in such à sort, that  
that may most iustly be imputed to you,  
which S. August.<sup>d</sup> ascribes to all here-  
tiques. If we diligently consider what belongs  
vnto Christ, we shall find him in words  
onely in all heretikes.

To attribute as many vices to Christ  
as there are truly vertues in him is not  
this



this to hate Christ? If you loue Christ, it  
is in words onely; If you know Christ  
you know him by name onely. But if  
they that teach and defend such blasphemies,  
be not enemyes of Christ, then he  
cannot be said to be an enemy of the in-  
nocēt, who by malice makes him nocēt.  
Or if such an one be iustly to be esteem-  
ed the enemies of the innocent, you  
shall neuer auoyd the iust censure of  
enemies of Christ, yea euen by your  
owne iudgments.

And as concerning good workes, with  
what face can you deni, that you doe not  
hold them necessarie vnto saluation?  
what meanes those words of Luthere<sup>a</sup>,  
I pray, which he doth so often iterate,  
and inculcate. *A Christian stands in neede  
of no workes, no law, to saluation.* Wher-  
upon the more rigide Lutherans, as  
Schuffelburgius<sup>b</sup> doth witnesse, doe  
condemne this proposition, *Good workes  
are necessarie to saluation.* Wherfore did  
Pareus<sup>c</sup> a Calvinist, as you are, after he  
had related that the Flaccians, which are  
more absolute Lutherāns did professe that  
this proposition, workes are necessarie to  
saluation, was not to be admitted in the

*Enemies of  
good Workes.*

<sup>a</sup> Luth. lib. de  
Libert. Christ.  
Nullo opere nulla  
lege Christiana  
opus est ad salu-  
tem.

Item, libertas  
Christiana facit  
ne cuique opus  
sit lege & operi-  
bus ad iustitiam  
aut salutem.

<sup>b</sup> Tom 7. Catal.  
haret.

<sup>c</sup> Pareus l. 4. de  
Iustific. c. 2.  
Flavianus ad Vi-  
randum scanda-  
lum & erroris  
periculum con-

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rendebant istam  
propositionem,  
opera sunt neces-  
saria ad salutē.  
non esse in Ecclē-  
siā surpandam.  
quā in parte fa-  
ctile nec eis sub-  
scriptissimus.

Et ibid. Euangel.  
stricto est do-  
ctrina gratia, sic  
solum conditio-  
nem fides requi-  
rit.

Et lib. 3. de in-  
fist. c. 12.

Non esse absolu-  
te necessaria ad  
salutem intelli-  
gitur.

Et Homer. Odyss. x.  
Οἷος ἠμῶνται,  
τὸν δὲ οὐαὶ  
μῆναι.

Et Kemnit. 1. par.  
enam. de fide  
iustificante

In nostris Ecclē-  
siis communibus  
suffragiis, explo-  
rantur hęc opo-  
sitiones, bona  
opera ad iustifi-  
cationem ita esse  
necessaria ut im-  
possibile sit quen-  
quam sine operi-  
bus saluari.

a In decl. art. c. 4

Church adds these words, in which point we doe willingly subscribe vnto them, but to make publike profession of that, which you so audaciously deny? Why doth he also continually adde, *that the Gospell* requires no other condition but faith? Why doth he also say in another place, *I vnderstand these workes not to be necessarie to saluation absolutely*? If you reply that he is but one authour: I answer that this inan makes profession of the Doctrine of your Church, as those words, *we subscribe to them*, doe planly shew. Againe, Kemnitius, whose learning your me doe so much esteeme, that they giue him im- mortall prayse, and honour him with no other title, thē that with which Homere<sup>s</sup> adorned Tiresian, that they would haue him to be the onely wise man of all his fellowes, doth sufficiently shew that this is the doctrine of your Churches, when he saith *S, In our Churches, these propositions are reiectd by common suffrages; good workes are necessarie to iustification: the* booke of the cōcord of Lutherās, hath the verie same in these words. *The propo- sition of good workes necessarie to saluation, is to be hissed at & reiectd out of our Churches*

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of false. Further, the<sup>b</sup> confession of Faith of the Heluctians, whom you accnow- ledge to be your brethren, and which confession the Church of Geneva appro- ued, doth manifestly confirme the same in these words. We doe not iudge good workes so necessarie to saluatiō, that none at all can be saued without them. What, I pray you, haue you to replie to these so cleare testimonies? How will you be euer able to warrant your selues from the blame and hatred to which these testi- moies doe worthily expose you? Will you say that he meanes onely, that workes are not necessarie, as the causes of salua- tion, though otherwise their presence are necessarily required continually to accō- paignie faith, as the shadow the body, though the shadow doth nothing at all cōtribute to the conseruation of the bo- dy? This shift shall not yet serue your turne, since they affirme the contradictio- ne to that, which you doe simply and ab- solutely deny without all reserve, whereas Illyricus<sup>c</sup> doth also in expresse words affirme, That the onely necessitie of the pre- sence of workes had vsferred in many discom- modities. Amongst which he numbers

<sup>b</sup> Confess. Hel-  
uet. c. 16.

*Non sentimus  
bona opera ad  
salutem esse  
necessaria, ut abs-  
que illis nemo  
unquam sit ser-  
uatus.*

<sup>c</sup> Apud Schus-  
selburg. 10. 7.

*Sola necessitas  
praesentia operum  
ad salutem ex-  
cluso omni metri-  
so, nihilominus  
hac incommoda  
seculum affert.*



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à Pareus l. 4. de  
Iustific. c. 1.

*Latrouem qui  
toto vita cursu  
nihil bonifecerat  
cum in agone ad  
Christum confu-  
geret morte pra-  
uentum sine ope-  
ribus saluatum  
existimamus.*

Lib. 3. c. 12. su-  
pra cit.

Enemies of  
God.

despaire of saluatiō, which of it selfe and of its owne nature doth condēne that ne- cessarie presence. Pareus<sup>d</sup> also doth dis- pute, that *the good thiefe was saued without workes*, and contends that they are not absolutely necessarie.

In conclusion doth not the<sup>e</sup> Confes- sion of the Heluetians ouerthrow the ne- cessitie of the presence of good workes, where it plainly teacheth that saluation may be obtayned without them? Yea Luther, Illyricus, Amsdorfius, and others did not onely teach that good workes were not necessarie to saluation, but they added further, that they were pernicious vnto it, ad that too, according to its owne nature and substance, as may be seene in Hospiniane and diuers other Authours.

Having convinced you to be enemyes of the Saints, of the B. Virgine, Iesus Ch. and good workes, we will now see whe- ther you be not also enemyes of God. And certes you are enemyes of the whol Trinitie, making God almightie authour of sinne, and euery effect of the three persons, is common, which being with- out God proceeds from his power. You deny that you teach this blasphemie, I

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affirme it: we are at variace in this point. But shortly we shall agree, at least by the iudgment of all men that without passion and perturbation doe consider the case. For myne owne part I will in-  
deuour to speake nothing, which shall not be openly acknowledged to be the same which you affirme.

Is not this to make God guiltie and the cause of sinne: if you auerre that he wills sinne, as sinne? That sinne was ordayned by Christ; that euill is not onely foreseene but euē predestinated by God? That God would certainly ordaine the fall of mā, and gradatim dispose the causes of his damnation? Finally that man is blinded by the will and command of God. And yet these things you say: Sinne saith Sanchius<sup>a</sup>, cōsidered euen as it is sinne, so far forth, as it makes to the illustrating of Gods glorie, in this sense sinne, and the euill of the fault ( *malum culpa* ) is ordayned by God. By Gods ordonnance and becke, saith Calvin<sup>b</sup>, Adam fell; He would haue man to fall. It is the opinion of our Doctours, saith Pareus<sup>c</sup> that God did infallibly decree the temptation and fall of man God, <sup>d</sup> saith Beza, did not only predestinate who soeuer he

*a Sanchius in Miscell. lib. de Excecat. q. 5.*

*Peccatum consideratum etiam, et peccatū, quantum ad illustrandā Dei gloriam facit, eatenus peccatū & malum culpa praordinatum est a Deo.*

*b Calu. in c. 3. Gen. Dico Dei ordinatione & natu lapsu esse Adam, hominem tali voluit.*

*c Pareus l. 3. de amiss. gratia c. 2. Nostri Doctorem sententia est; quod Deus temptationem & lapsum homini infallibiliter decreuerit.*

*d Lib. 1. de Præd. Deus non tantum ad damnationē, sed etiam ad causas damnationis predestinauit quosque libuerit.*

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*Calu. 1. inffit.* pleased to damnation, but even to the causes of damnation. Man was blinded, saith Caluine<sup>c</sup>, by the will and comendement of God. Doe not they, who speake in this sort, make God the cause of sinne, yea even of the malice of sinne, which sinne as it is sinne, doth formally import and contayne?

*¶ Sanchezius sup. q. 1. Certum est Deum primarium fuisse huius obdurationis auctorem.*

*¶ Calu. lib. de Prad. In Deum transferimus obdurationis causam.*

*¶ Lib. de Provid. Dei Voluntas summa est vel remota causa obdurationis.*

*Et 3. inffit. c. 23.*

*¶ 1. Sequitur absconditum Dei consilium obdurationis esse causam.*

*¶ Beza de Pradest. ad aris.*

*Corruptionis causis excludere Dei decretum non potest.*

*¶ Martyr. in Rom. 1.*

*Deum infligit peccatum originale.*

*¶ Zuingl. lib. de Provid. c. 5.*

Moreouer to affirme that God was Authour of Pharaos obduration, to constitute the diuine will the prime and supreme cause therof; that God doth inflict sinne, and that he made mā and Angells violaters of the diuine law, is not this to make God Authour of sinne in plane tearmes? And yet this you auerre too. Certaine it is, saith Sanchezius<sup>f</sup>, that God was the prime Authour of this obduration. We resolve, saith<sup>g</sup> Caluine, the cause of obduration into God. And in another place<sup>h</sup>, the will of God is the chiefe or remote, that is, the primarie, cause of obduration. Gods Decree, saith<sup>i</sup> Beza, cannot be excluded from the causes of corruption. God, saith<sup>a</sup> Mart. doth inflict originall sinne. God, saith<sup>b</sup> Zuin. makes mā and Angells transgressiours. He that affirms that God doth incite, moue, necessitate, and doth so compelle men to sinne, that they cannot



auoyd it; and that the efficacie of the er-  
 rour proceedes from God, doth he not  
 make God, guiltie, and cause of sinne? He  
 that attributes the species, attributes with-  
 out doubt the kind (*genus*) too: and ther-  
 fore who so euer ascribes this qualitie to  
 God: that he doth compell men to sinne,  
 doth also doubtlesly make God cause of  
 sinne, since compulsion is but a certaine  
 species vnder that generall cause: and yet  
 this you doe, God, saith <sup>c</sup>Martyr, doth in-  
 cline and inforce the wills of the wicked vpon  
 greuous sinns. God, saith Zuingl. <sup>d</sup> doth  
 moue the chiefe to kill: God incites, he kills;  
 but you will say, goes on the same, that he  
 was compelled to offend, and I admit your  
 inference, he was compelled,

*Deus Angelum  
 transgressorem  
 facit & homi-  
 nem.*

<sup>c</sup> Mart. in Rom. 1  
*Deus inclinat  
 & impellit vo-  
 luntates impio-  
 rum in grauia  
 peccata.*

<sup>d</sup> Zuing lib. de  
 Promis. c. 6.

*mouet Deus la-  
 tronem ad occi-  
 dendum, Deo  
 impulsat occi-  
 dit, at inquit,  
 coactus est ad  
 peccandum, per-  
 mitto, inquam,  
 coactus esse.*

*Et in margine.*

*Deus mouet son-  
 tes ad peccandum.*

<sup>e</sup> Calu. 3. Instit.  
 c. 23. §. 9. Gall

<sup>f</sup> Parausli. 2. de  
 amiss. grat. c. 12.

*Necessario quis-  
 dem & instigat  
 mo iudicio. De*

*peccat creatura,*

*item lapsum ho-*

*minis ex accide-*

*te ob Dei decre-*

*tum necessarium*

*& inenstabilem*

*fuisse nostri ro-*

*tijsime asserunt.*

The reprobate, saith Calvin <sup>e</sup>, would be  
 thought excusable in offending, because they  
 cannot auoyd the necessitie of sinning, espe-  
 cially since that depends vpon the ordon-  
 nance and will of God; but I contrariwise  
 deny, that that can be a sufficient excuse for  
 them, because this disposition of God is iuste.  
 A Creature, saith Parcus <sup>f</sup>, doth necessarily  
 offend, and thor by Gods most iust iudgment.  
 Our men, saith the same, doe rightly as-  
 firme, that mans fall was by accident (by

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*De cap. 4. Opera  
malorum Deo  
qua sunt mala  
pœna & iustitia  
sua iudicia fa-  
cit efficacissime.  
b. Calu. l. Instit.  
cap. 18 §. 2.  
A Deo ipsa ma-  
gis efficacia er-  
roris et menda-  
cæ credant.*

reason of Gods decree) necessarie, and inevi-  
table. God, adds the same<sup>a</sup>, doth the wor-  
kes of the wicked most efficaciously. Which  
are the evils of paine (mala pœna) and his  
iust judgments. The efficacy of the errour,  
saith Caluine<sup>b</sup>, that credit is given to lies  
proceeds from God.

*Calu. l. Instit.  
cap. 18 §. 3.*

They that will haue God be Authour  
of all those things, which as we teach  
happen by Gods permission onely, doe  
they not deliuer in expresse tearmes, that  
God is authour of the malice of sinne  
which we hold he permitts onely? and  
yet this you doe: Now I haue plâly enough  
shewen, saith Caluine<sup>c</sup>, that God is called  
the Authour of all those things, which those  
Controwlers, will haue to happen by his idle  
permission.

*Luth. lib. de  
seru. arbitrio.  
Deus mera sua  
voluntate homi-  
nes deserit, indu-  
nit, damnat.  
Et ibid. Non  
repprobat merita  
in damnandis.*

They that doe teach in expresse tear-  
mes, that God, by his pure will, of his  
owne free motion, without all considera-  
tion of merite, doth predestinate to dā-  
nation, and damnes man, doe they not  
speake yet more detestably, then when  
they make God the Authour of sinne?  
And yet this you doe. God of his owne  
accord, saith Luther<sup>d</sup>, abandons, hardens,  
and damnes men. In damning them, saith<sup>e</sup>

him in another place, he respects not merits; *Et ibi. Immerito dānat, iram eg seneritatem spargit in immeritos.* he damnes those that haue not merited it. *Et seneritatem spargit in immeritos.* He powres out his wroth, and seneritie vpon such as haue not merited the same. And yet in another passage, he saith<sup>f</sup> that the soue- *f Hic est fidei summus gradus credere illum esse iustum, qui sua voluntate nos necessario damnabiles facit.* raigne degree of faith consistes in beleeming that he is iust, who by his sole will make *a Ibid. Deus abscondit nos operatur istam mortem* vs necessarily damnable. God, saith he<sup>r</sup>, wills many things, which yet by his word, he shewes not to will, so he willet not the death of sinners, to witt in word, but he wills it by his inscrutable will. By his onely will, saith Caluine<sup>b</sup>, and without cōsideration of their owne merits, they are predestinated to eternall death. Caluine, saith Paræus<sup>c</sup>, following the Apostle, makes Predestination preceede the foresight of sinne. *Et omnia in omnibus: multa vult qua verbo suo non ostendit se esse velle: sic non vult mortem peccatoris verbo scilicet, vult autem illam voluntate imperferutabili.*

How can you now purge your selues of blasphemie, wherof you stand indicted, in making God Author and cause of sinne? especially being conuicted therof by so many expresse testimonies of your owne principale Authours? To what purpose should you deny with your mouth so detestable a doctrine, since it lyes still at your hart, and since your writings, w<sup>ch</sup> you should haue waighed in the waighes of the Sāctuarie, ought ra- *b Calu. 3. Insti. c. 23. §. 2. Nudo eius in arbitrio Et citra proprium meritum in aeternam mortem predestinantur. c Parauli 2. de Grat. Et lib. arb. cap. 16. ait. Caluinus Apostolum sequens in predestinatione peccati prauisio- ne priorem facit.*



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ther to winne credit the your words: For if not to auouch ones crime, were à sufficient meanes to be purged of it, ther would none be found criminall, though they stood conuicted of the fact.

What will you say to this? that our senses deceaue vs? and that we see what is not? we appeale to your owne eyes, which I dare be bold to say will agree with ours, if you will please to take the paines to open the and looke vpon your booke, to see therein the passages which I haue most faithfully coted.

You will say peraduenture that their meaning is onely that God is cause of sinne, not that he is Authour therof. But this answere is no defence for you, since your Doctours doe say againe and againe that he is Authour of sinne, either in expresse termes, or in words equivalent. Adde, that though there is indeede à difference betwixt these words, Authour and cause, in that the one doth signifie more then the other, Authour signifying à first cause, which doth moue of it selfe; yet light you of nothing which can free you from crime, since it is blasphemie not onely to make God

Authour of sinne, but euen to hold him to be the cause thereof.

You say that when yours doe make God the Authour and cause of sinne, they speake of the acte, not of the malice of sinne? But you cannot haue recourse to this answer, because you vse this reduplication, sinne as sinne, rearing him cause of the euill of faulte (*malis culpa*) and making him the fountaine whence flowes the efficacie of error. What haue you then to reply? That though you deliuer in your writings that God is Authour of sinne, yet doe not you belecue it? you will not gaue credit in this nether: and againe, which is yet worse, it is a part of the Diuell and his disciples, whose ayme is the destruction of soules, to speake one thing and beleue another in matter of saluation. You condēne in one place what you professe in another: or rather, you blush, vpon some occasiōs, to make that good, which you are not ashamed to beleue at all tymes. Indeuour your utmost, you shall neuer be able to persuaade, euen the most ignorant that those truthe, which you miscall calumnies in your

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writings, are calumnies indeede: for  
every one will easily discover, that if  
there be any calumnie, and iniurie, it is  
that which you impose vpon the Saints,  
the B. Virgine, Iesus-Christ, good wor-  
kes, God him selfe. Which calumnies  
and iniuries doe indeed make your re-  
ligion odious; for which yet you can  
iustly blame none but yourselues: seeing  
it is euident: that you are so far from  
refuting those blasphemies by your  
writings, sermons, and liues; that con-  
trariwise your writings, preachings,  
and liues doe teach them.

In this extremitie, and being reduced  
into these straights, whither are you to  
betake your selues; certes, if you stand  
to your word, you are to depart out of  
humane societie, and to retire your sel-  
ues into some corner of the world not  
yet inhabited.

Yet if you will please to let me haue  
credit with you, you shall doe yet beter.  
You shall acknowledge your faults, for-  
sake your errours; and then in steede of  
seperating your selues from the societie  
of men, the Church shall receaue you  
again into the societie of her children



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which you abandoned, and in which  
only saluation is to be found.

CHAP. VIII.

MINIST.

**B**ut principally we could make known  
to your Maiestie, that we are hated,  
and hardly dealt withall, because we main-  
taine the dignitie of your crowne against v-  
surping strangers, who doe defile, and bring  
it into slauerie. For your Maiestie may call  
to mynd, that in the late assemblie of the  
states at Paris, the question was handled  
whether the Pope could depose our kings,  
and whether it is in the Popes power to  
dispose of your crowne: and that by the fac-  
tion of the Church-men, who drew along  
with them a parte of the Nobilitie, you lost  
your cause. Whereupon the Pope dispatched  
vnto them lettets triumphant and full of  
praysse. A thing which we, and diuers of  
your Catholike Romane subiects would ne-  
uer endure, knowing that we owe our liues  
and fortunes, to the defence of the dignitie  
of your crowne: especially to the defence of  
a right which God bestowes vpon your Ma-

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tie and which is grounded vpon his word.  
Hoping that one day, God will open your  
eyes to discover, that vnder this specious  
name of Romane Church, the Pope doth  
establish vnto him selfe a temporall Mo-  
narchie vpon earth, and hath withdrawn  
from your obedience the fift part of your  
subjects, to wist, the Church men, who hold  
not themselves to be liable to the lawes of  
your Court, yea for their temporalities,  
they haue another whom they acknowledge  
soveraigne out of your Kingdome. To which  
adde, that which the Pope pretends, and that  
which he hath already practised, yea even  
in our tyme, to wist, that he hath authoritie  
to deprive your Ma. of life and crowne,  
what remaines, dread soveraigne, but that  
your kingdome is held in homage to the Pope  
and that you live and raigne at his discre-  
tion onely.

### ANSWERS.

It is an old trike of craft, when one  
is guiltie of a fault, to put it vpon ano-  
ther. Yet I stand astonishd to thinke  
how you dare make vse of it, against  
the whole Clergie of this kingdome.  
whom you strive to make the king  
suspect: accusing them of faction, whereof

they are wholly innocent, and you generally known to be stickers in.

The nature of your Ministerie deprives you of credit in point of accusing priests, for S. Augustine<sup>a</sup> doth teach vs, that your accusations nether ought to be, nether indeed can be admitted; and that it is the trike of heretikes<sup>b</sup> when they have nothing to say to defende themselves, in point of their diuision from the Catholike Church, to make a list of men's fautes, and following their owne fancie falsely to enlarge them selves ther vpon, to bring them into hatred who teach the truth, which they are not able to find faultie, or to obscure.

<sup>a</sup> Hæreticorum accusationes contra Catholicum Presbyterum admittere nec possumus, nec debemus.

<sup>b</sup> Aug. Epist. 137. Hæretici non habendo quod in causa sua defensionis defendant, non nisi hominibus crimina colligere affectant, et ea ipsa plura falsissimo iactant, ut quia ipsam

Having already sufficiently manifested in what manner you susteyned the dignitie of this crowne, and how little occasion you had to draw pride or vanity from it; I will onely obserue in this place, that you doe too too far swaue from truth, and modestie, in saying that you are ill vsed in this kingdom: and by assuring yourselues that if you were not hated, and hardly treated for maintayning the dignitie thereof, you should for ever after be exempt from all hatred, and hard vsage.

divina scriptura veritatem qua ubique diffusa Christi Ecclesie commendatur, criminari et obscurare non possunt, homines per quos prædicatur, adducunt in ordinem, de quibus et fingere quicquid in mentem venerit possunt.



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To what purpose did you taxe the two first Orders of State, accusing the one of factiō, the other of weaknes prejudiciall to the kings Maiestie, but to let the world see, that when you beare à spleene against any one, with à wonderfull boldnes you saigne faults to diffame him, though without all foundation: for none can be ignorant, but that, if there were any faction, it gott entrie by their meanes, who out of tyme ad seasō would needs moue à question, wherof the Church, Nobilitie, and the greater part of the three states strue to stoppe the course; moued therto by diuers reasons, which in à few wonds I will deduce.

First, because the questiō being meerly spirituall, whether God had giue power to the Church to depose kings, in cases of heresie and infidelitie, when they doe not onely make profession of them; but doe also shew thē selues persecutours of the name of Christ ad the true faith: as also whether this power did agree with the word of God, or no, finall whether it were lawfull to vrge all the people to take an oath, wherby they should affirme that it was not according to

Gods

Gods word? which being handled in the assemblie: a body composed of lay-persons, could not intermeddle in it without sacriledge, without intrenching vpon the liberties of others; mounting into Moyses his chaire; laying hand vpon the incensoir, and consequently, without exposing themselves to the defasters, which are wont to follow such impious and sacrilegious enterprises. Nay euen the Clergie it selfe, of a particular Church, as of the Church of France could not decide this point. since it belongs to the vniuersall Church onely, to define Articles of Faith.

Secondly, because all the kings and states in Christendome, hauing interest in this cause, one onely kingdome could not iudge of it, without the appouall and authoritie of all the rest.

Thirdly, because the holy Sea being interessed in this matter, your adherents who haue sworne its destruction, and who esteeme the ruine thereof their establishment, could

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not be held impartiall iudges, though some of them indeuoured to deale in it.

Fourthly, because out of the definition which you aymed at, there followed a most euident schisme by establishing an article of faith particular to the Churches of France, not Catholike or common to the vniuersall Church, whence there followed a diuision in faith.

Lastly, because the decision of this question, was not onely of no effect to the health and securitie of kings (which was yet the sole end of the question) but was euen preiudiciall vnto them, as may be seene by that which that great Cardinall and honour of his age, wrote vpon that subiect, who doth most amply handle this matter, with eloquence equall to the profunditie of learning, which all the world admires in him. These reasons being considered without passion, will leaue no doubt in any man but that the Clergie-men were worthy of praise not of blame, for refusing to, decide a question,



which was proposed vnto them to a bad end; nor did the decision therof belong vnto them. And therfore it carries no colour, but is quite contrarie to truth, to accuse them of faction, adding, that they, and a part of the nobilitie, made the king loose his cause. For how doe you not blush for shame to affirme this, since it is notorious to the world, that in all the articles of the Clergie, and nobilitie, there was no proposition made, much lesse any determination, of any thing that tends in any the least measure to the diminution of the soueraigne power of our kings, and the dignitie of their crowne: and that the article presented by the aduise of some of the third order was onely reiected, without euer deliberating vpon the contents therof? It is a grosse impertinence to say that we caused the king to loose a cause, where no iudgment was past, and to make his Maiestie a partie in a cause where he onely interposed himselfe, by his authoritie to conserue things in the same state, in which they stood. 16

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any were cast in their cause, it is you, who vnder pretext of maintayning the authoritie of kings, would haue brought inn a schisme amongst Catholikes.

As for the letters which the Pope wrote vpon this matter, if it be a fault in a father to write to his children to receaue their fathers letters, his holines is blame-worthy to haue done that honour to the two orders wherof we speake, and they culpable in receauing them: Marrie seeing common sense doth teach vs that there is nothing in all this which is not most conuenient, you wrong vs in vprading vs with it, and in struiuing to bring our holy Father into hatred, as though forsooth, by vertue of that letter, he would haue made some aduantage over this state, which is altogether ridiculous.

Your strife in this, is, to make the Popes power be suspected by all the kings of the earth: But regall dignitie, and the dignitie of the Church haue noe repugnancie, the duties which we render to the holy Sea doe

no wayes hinder vs to make appeare  
by effects what you professe in words:  
to wit, that a subiect owes his life and  
all his fortunes to the defence of the  
dignitie of his king's crowne. In this,  
you shall continually haue vs not for  
companions onely, but euen for  
Guides. And doubtlesse if you se-  
cond vs, as I beseech God grant, and  
giue credit vnto vs, France shall con-  
serue her peace which hitherto hath  
bene too much troubled by yours.

But with what face can you affirme  
that the Pope hath the thirds of the  
the territories of France; that he  
hath seduced the fift part of the knigs  
subiects from their obedience to  
him? and that out of the kingdom  
we haue another soueraigne in point  
of temporalities?

It is false that the Pope hath the  
third part of France, seeing he hath  
onely the Countie of Auignon,  
which his Predecessours bought of  
the Counts of that Prouince. It is  
false that he witndrew the Clergie  
from their obedience to their king:  
sith they preach obedience vnto



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and will preach it all the dayes of their life, in word, and worke. It is false that we doe not esteeme our selues the kings subiects: sithens in subiection to him we are readie to spend our liues for his seruice. It is false that we did not submitt our selues to temporall iurisdiction, as though, to pretend exemptions in certaine cases, by the concession and grant of our Princes, whose authoritie is in question, were to franchise our selues from their iurisdiction; and to inioy a benefit (granted by a king) in vertue of his Grant, were not rather an acknowledgment of his authoritie then a withdrawing from it. It is false that we acknowledge any other soueraigne in our temporalls, then our king.

It is false that the Pope pretends to haue authoritie to put kings to death. False that he practised this pretended power: false that he holds this kingdome to be a fief which holds on, and owes homage to his chaire; false, to conclud, that the king liues but at his discretion.

Kings would be immortall, if their conseruation depended vpon Popes, who wish their good, as parents the good of their children. Vvhy did he who to the great happines of all Christendome, sits now in the chaire of Peter, cause Becanus to be censured, who had put out seditious propositions, and with all importing danger to kings, but to provide for their safetrie? Vvhy did he approue that the Clergie of France in the assemblie of the states, and that Sorbone at other tymes, did renew the publication of the article of the Councell of Constance, which pronunceth a curse vpon those that doe attempt vpon kings, vnlesse their liues were as deare to him as his owne?

*The censure  
of Iannarie  
1613.*

You passe ouer these truthes in obliuion, and not without reason, seeing they discouer to all men, that it is false to affirme, that the Popes, and Clergie of France, doe not affect the kings prosperitie; they doe, and will alwayes doe in such a measure, that the Pope will not omitt to

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indeuour any thinge which may  
tend to their good; nor will the  
Clergie-men of France euer spare  
their owne liues, to assure the life  
of their saueraigne. If accusations  
were enough to make a man cul-  
pable, none would be found with-  
out faulte: innocencie would not be  
exempt. You are bold in laying asper-  
sions, but that which is your dis-  
grace, is, that you fall short in your  
proofes. You make vs criminall in  
point of our dutie towards our  
France, while to you she stands  
bound for benefits: as though for-  
sooth, her defence were onely found  
in your hands: and your weapons  
were her warrant against the vsur-  
pations of strangers. You doe wisely  
to tearme them strangers, least your  
owne enterprises might be com-  
prised, which are so frequent and  
palpable, that the weakeſt witt will  
with facilitie deſerne, that it is not  
your affection to your king which  
makes you ſo zealous of their great-  
nes but your hatred to the Pope, and  
the vniuerſall Church.



And that it may not seeme that I impose vpon you, I will make clearly appeare, that you grant a far greater power to the people, then that which you deny the Pope, which is exceedingly disaduantagious to kings: for there is no man that doth not esteeme it a thing far more perillous, to be exposed to the discretion of the rude multitude, which doth easily, though falsly, esteeme it selfe oppressed, and which is a many headed Hyder which is ordinarily gouerned by its owne passions, then to be subiect to the correction, of a tender Father, whose hart is full of affection, for his childrens aduantage.

*The common people,* <sup>a</sup> saith Buchanan, (whom <sup>b</sup> Beza acknowledgeth to be excellent, and a man of great merit) *haue right to dispose of the scepters of kingdomes at their will and pleasure.* *Bad Princes,* saith an <sup>c</sup> English man who was <sup>d</sup> Caluins intimate friend, and whom he called brother, according to the Law of God, ought to be deposed; and in case the Magistrates ne-

<sup>a</sup> *Lib. de iure regni. Populus est de sceptro regni disponendi prohibito suo.*

<sup>b</sup> *Epist. 78.*

<sup>c</sup> *In Apolog.*

*Godman.*

<sup>d</sup> *Epist. 306.*

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 glect to doe their dutie, the people hath  
 also as free libertie to doe it as though ther  
 were no Magistrate at all; and in those  
 circumstances of tyme, God enlargeth them  
 with leaue to vse the sword, <sup>a</sup> The  
 same Authour in the reigne of Marie  
 Queene of England, composed a  
 booke, intitled of obedience, printed  
 at Geneua, approued by Beza and  
 Caluine, wherin these words are  
 found. *Kings haue right to raigne from  
 the people; who vpon accasion can also  
 reuoke it.*

<sup>a</sup> Goodman in  
*Apolog. Reges  
 inu regnandi à  
 populo habent  
 qui occasione  
 data illud re-  
 uocare potest.*

Nor are you content with saying  
 that kings may be deposed, you  
 steppe on further, teaching that  
 they may be punished, condem-  
 ned, and slayne. That a reward is  
 to be giuen to the executioners of  
 so horrible and execrable crimes.

<sup>b</sup> Oslander in  
*Epist. centur.  
 art. 17. Vulgus  
 pro voluntate  
 sua punire po-  
 test principes  
 peccantes.*

<sup>c</sup> Goodman in  
*Apolog. Pro-  
 testant.*

*The People, saith Vviclefs follo-  
 wers, as <sup>b</sup> Osian relates, may, as  
 they shall please, punish their Princes  
 which offend. The <sup>c</sup> booke wherof  
 I made mention aboue, printed at  
 Geneua, in the Raigne of Queene  
 Marie of England, saith, that if Ma-  
 gistrates transgresse the law of God, and*

oblige others to doe the like, they fall from the dignitie, and obedience which otherwise is due vnto them, and ought no more to be reputed Magistrates: but are to be accused, examined, and condemned. The people, saith <sup>a</sup> Buchanan, haue power to iudge of the life of kings. It were to be wished, <sup>b</sup> saith he againe, that rewards were appointed for such as kill tyrants, as we are wont to doe to those that kill Woolues.

<sup>a</sup> Bucan. de iure regni populus principum in ius capitis vocare. potest.

<sup>b</sup> Lib. de iure regni. Optandum est ut praemia à plebe decernantur iis qui tyrannos occiderint, ut fieri solet iis qui lupos caedunt.

<sup>c</sup> in 6. Dan. v. 22. & 25.

Abdicant se potestate terreni principes, cum insurgunt contra Deum immò indigni sunt qui in numero hominum censeantur ideoque incipit potius eorum compere oportet quam illis parere.

But what forme doe you obserue in these depositions? None at all. Vwhat respite doe you allow kings that are to be deposed by the people to recant? None at all. In your opinion they depose themselves, when they behaue themselves otherwise then they ought: so that the people are onely to oppose themselves and rise vp against them.

The kings of the earth, saith <sup>c</sup> Cal, doe deprive themselves of power when they make head against the king of heauen. Yea they are vnworthy to be numbred amongst men, and therefore we are rather to spitt in their faces then to obey them. If Princes, saith <sup>a</sup>



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<sup>a</sup> scotish man, whom Caluine tearmes an excellent man, Beza, the restorer of the Gospell in Scotland: whom all the scots, as Vvitakere relates, esteemed to haue the spirit of prophesie: If Princes, saith this famous personage in your iudgement, gouerne tyrannically against God and his truth, his subiects are absolved from their oath of fidelitie.

But what cause is sufficiēt to depose a king according to your doctrine?

Onely religion? no, not that onely but many other more; their wicked life; their vices. No man, saith

<sup>b</sup> Vviclef, is a temporall Lord, none a Prelate, none Bishoppe, when he is in mortall sinne. <sup>c</sup> It is lawfull to depose

Princes, saith Suinglius, when they do disloyally transgresse the rule of Iesus Christ, which he thinkes they doe as he himselfe confesseth, if they

<sup>d</sup> aduance the wicked, oppresse the inno-

[<sup>a</sup> Knoxus quē Caluinus epist. 305. virum insignem, existimatum virum, & ex animo colendum fratrem. Beza ep. 74. Euangelij apud Scotos restauratore, quem teste Vvitakero cōtron 2. quæst. 3. cap. 13. Scoti omnes testantur fuisse spiritum prophetico & Apostolico pradiatum, in admonitione ad Angliam & Scotiam, si Principes aduersus Deum ac veritatem quā tyrannicē se gerant, subditicorum à iuramento fidelitatis absoluantur.

<sup>b</sup> Apud Osiand. in epitom. centur. 9. Nullus est Dominus civilis, nullus est Prælatus, nullus est Episcopus dum est in peccato mortali.

<sup>c</sup> In explan. art. 42. Principes quando perfide & extra regulam egerint, possunt cum Deo deponi. <sup>d</sup> Cum sceleratos prouehit & innotos prauat, ut cum inuitiles ventres, otiosos sacrificos defendit (Princeps.)

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cent, and defend the idle sacrificers, to witt Catholikes, as is to be noted.

I could proue out of a multitude of authours, what is your sense in this behalfe; which paines I would willingly vndertake if that which you teach vpon this subiect were as aduantagious as preiudiciall vnto you: I will onely inuite the Reader to see a booke intituled, the Protestants Apologie, one of the most profitable, that hath bene printed these many yeares, where he will find far more passages vpon this subiect, amongst the rest some which doe verifie, that your Authours haue written, that it is lawfull by diuine and humane law to kill impious kings; that it is a thing conformable to the word of God, that a private man by speciall instinct may lawfully kill a Tyrant; a most detestable doctrine in euery point, which will neuer enter into the thoughtes of the Catholike Church.

This is not yet all. Hauing now scene what you deliuer touching

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the deposition of kings: we must also see by your actions how you behaue your selues towards them.

Since your errours were brought into the world by Luthere and Caluine, you haue let no occasion slippe where you could make vse of your pretended power, in which you haue not done it. You put an armie a foote against Charles the V. (whom by way of derision you instiled Charles of Gant) to trouble him in his Dominions, and to depriue him of dominion. You haue borne armes against thre kings of France Francis the II. Charles the IX. Henry the III. in the raigne of Charles the IX. you coyned money in the name of another, to whom you gaue the name of king. How did you vse Marie Queene of Scotland? did you not make her captiue? Did you not, in prison, cause her to renounce her royall dignitie? Did you not thrice take vp armes against Marie Queene of England? Did you not sett vp a pretended Queene against her?

*Surime ann.  
1547.*

*Du Chesne in  
the historie of  
England vnder  
Elizabeth  
and Marie.*



Did not one of yours attempt vpon  
her royall person?

*lane borne up  
by the Duke  
of Northum-  
berland.*

In Flanders you dispoyled Phi-  
lippe king of Spayne of a part of  
his Prouinces. Christiernus, king  
of Denmarke, was by yours dis-  
possessed of his crowne, driuen out  
of his kingdome, afterwards clapt  
in prison, where, following the opi-  
nion of the tymes, the dayes of his  
life were abridged by poyson. Si-  
gismond, who at this day raignes  
in Polonie sees himselfe deprived  
of the crowne which appartaynes  
vnto him by right of inheritance,  
and which his father did peacably  
possesse, his vnkle who was of your  
profession, being put vp into his  
place by your men. You vsurped,  
vpon the Emperour Rodolphus  
the last deceased, Transsiluania,  
which he possessed by iust title as  
king of Hongarie. And all this fol-  
lowing the example of your pre-  
decessour Caluine, who cannot in-  
dure the Bishope of Geneua, I will  
not say in qualitie of Bishope onely,

*Swiss.*

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but euen in the nature of temporall  
Prince?

Vvhosoeuer shall reade the histories, wherin what I speake is containd, shall see that in one age you disturbed two Emperours; actually spoyled one king: excluded another out of his kingdome, deposed one Queene, made warre against another to bereeue her of her crowne, bore armes against foure kings; deposed other temporall Princes: put a king to death: brought a vertuous and wise Queene into captiuitie, who had power to inlarge others with libertie; whom in conclusion, violating diuine and humane lawes, you put to death, after a most inhumane and incompassionate manner.

CHAP.

CHAP. IX.

MINISTERS.

**T**O bring more light and euidentee vnto this matter, We must gine your Maiestie to vnderstand, that you nourish in your kingdome a faction of men, Who call themselves companions of Iesus, as though it were too litle to be his disciples, Who haue made an oath of blind obedience, and that without reserue, to the heade of their order, who is, and alwayes was subiect to the king of spayne: Who were condemned by your Courts of Parliament, as enemyes of your state, of the liues of kings, and corrupters of youth: Who teach the people, that the Pope hath power to depose kings, to cause them to be slayne, and to transport their crownes to others. That they are not to detect conspiracies against the king, which they heare in confession: and that being attached they may vse equiuocation before the Iudge. Whence effectes haue sprung pernicious to France, and to all Christendome.

Q



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Whereupon their bookes put out by the publike approbation of the Generall of their Order together With a good quantitie of Iesuite Docteurs, Were by the Decree of the Court publicly burnt by the comon executioner. And if your Maiestie will daigne to informe himselfe, he shall find in the Iesuite Colledge of Flesche founded by the bountie of the king your Father of most glorious memorie, he shall find I say in the Fathers low hall a great Picture, wherein are represented the Martyres of their Order, amongst whom some are found who were put to death, for hauing enterprised the death of their kings; and that this punishment is there called martirdome: and this is placed in the view of a multitude of youthes to induce them by their examples, to attayne to the glorie of Martirdome by the same meanes. And yet euenthose men, Without hauing made any retractation, or publike declaration wherby to condemne such bookes and such doctrine, haue at this day the eares of our kings, they search the secretes of their consciences, and haue freest accesse to their royall personns.

A N S W E R E.

**G**Od's goodnes is so greate that ordinarily he doth conuert, the euil which is intended against his friends, to their benefit. Your ayme is to hurt the Iesuites, and you doe them great seruice : since all men will confesse that it is a great glorie vnto them, to be blamed with the same mouth, which doth accuse the Catholike Church ; reiects good workes ; calumniates the saintes ; iniures Iesus Christ ; yea makes euen God himselfe blame-worthy. It is a thing truly which makes greatly to their aduantage, we see it by experience : for so much as, besides the considerations which ought to make all men esteeme them, diuers doe loue them particularly, because you hate them.

Let vs see the crymes which you lay to their charge. You say, they call themselues *the companions of Iesus Christ* : what prooffe doe you bring to

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make this good? you will say that to call ones selfe of the companie of Iesus, is, to make themselues the companions of Iesus: but your consequence is impertinent: for to be said to be of the companie of a Prince, no other thing is required then to be one of his followers: marrie to be said to be his companion much more is requisite. False therefore it is that the Iesuites tearme themselues the Companions of Iesus Christ, though they be said to be of his companie. Wherin they doe nothing worthy of reprehension, since the words of the Apostle, *you are called into the societie of his sonne*; and those of saint Iohn, *let our societie be with the Father and his sonne Iesus Christ*, are not onely to be vnderstoode of those to whom they are spoken, but of all Christians in generall, who follow the faith and doctrine of Iesus Christ.

1. Cor. 1. v. 9.

1. Iohn. 1. v. 3.

But how is it sufferable, that the Reuerend Ministers should blame the Iesuites, as though they called themselues the Companions of Iesus, while they assume to themselues,



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that title which they blame for arrogant. Certainly you haue forgotten your Catechisme, where speaking of Iesus Christ you say in plane termes, *We are Companions of his priest-hood.* And it appeares plainly that you begin to neglect Caluine by reason of the multitude of blasphemies, wherof his workes are conuinc'd: for if you had read him, you had obserued without doubt, that it being said in the second of S. Peter, *that* Cap. 1. v. 4. *We are partakers of the diuine nature; he made vs fellowes of Christ in the eternitie of life.* You would also haue noted him where he saith, *that* a *Paule was Christs companion; that* b *Christ promised the thiefe that he would make him his fellow-partner of eternall life: c* *that we are all fellowes to the sonne of God, that the* d *Elect are taken into the fallowshipe of Christ, yea of God too. Or if you had bene conuersant in* e *Lu- there, certainly you would haue fallen vpon these words: Through Iesus Christ we are made equall and brothers to him, to witt, to God.*

*6. Sunday.*

a *Calu. in Coloss. 1. v. 24.*

b *In Mar. 13.*

v. 43.

c *In Hebra. 2.*

v. 13.

d *3. Instit. c.*

18. §. 1.

e *ibid. c. 17. §. 6*

f *Luth postil- la in Domin. 5. post Pascha.*

The Iesuities say you, *make an oath*

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make this good? you will say that to call ones selfe of the companie of Iesus, is, to make themselues the companions of Iesus: but your consequence is impertinent: for to be said to be of the companie of a Prince, no other thing is required then to be one of his followers: marrie to be said to be his companion much more is requisite. False therefore it is that the Iesuites tearme themselues the Companions of Iesus Christ, though they be said to be of his companie. Wherin they doe nothing worthy of reprehension, since the words of the Apostle, *you are called into the societie of his sonne*; and those of saint Iohn, *let our societie be with the Father and his sonne Iesus Christ*, are not onely to be vnderstoode of those to whom they are spoken, but of all Christians in generall, who follow the faith and doctrine of Iesus Christ.

But how is it sufferable, that the Reuerend Ministers should blame the Iesuites, as though they called themselues the Companions of Iesus, while they assume to themselues,

1. Cor. I. v. 9.

1. Iohn. I. v. 3.

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that title which they blame for arrogant. Certainly you haue forgotten your Catechisme, where speaking of Iesus Christ you say in plane termes, *We are Companions of his priest-hood.* And it appeares plainly that you begin to neglect Caluine by reason of the multitude of blasphemies, wherof his workes are conuinc'd: for if you had read him, you had obserued without doubt, that it being said in the second of S. Peter, *that* Cap. I. v. 4. *We are partakers of the diuine nature; he made vs fellowes of Christ in the eternitie of life.* You would also haue noted him where he saith, *that* a Calu. in Co-  
loss. I. v. 24. *Paule was Christs companion; that* b In Mar. 13.  
v. 43. *Christ promised the thiefe that he would* c In Hebra. 2.  
v. 13. *make him his fellow-partner of eternall* d 3. Instit. c.  
18. §. 1. *life: e that we are all fellowes to the sonne* e ibid. c. 17. § 6 *of God, that the* f Luth postil-  
la in Domin. 5.  
post Pascha. *Elect are taken into the* *fellowshipe of Christ, yea of God too.* Or if you had bene conuersant in *Luther*, certainly you would haue fallen vpon these words: *Through Iesus Christ we are made equall and brothers to him, to witt, to God.*

The Iesuites say you, *make an oath*



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*a Basil. in cō-  
stit. Mon. c. 23.*

*Quam admo-  
dū igitur Pa-  
stors suo oues  
obtemperant  
Et viam quā-  
cunque vult,  
ingrediuntur:  
sic qui ex Deo  
pietatis cultor-  
es sunt, mo-  
deratoribus  
suis obsequi  
debent, nihil  
omnino iussa  
eorū curiosius  
perscrutantes  
quando libera  
sunt à pecca-  
to, &c.*

*Item, ut Fa-  
ber singulis  
artis instru-  
mentis pro ar-  
bitrio utitur  
suo, neque un-  
quam ullum  
inuentum est  
instrumentum  
quod ad quā-  
cumque usum  
ille voluisset  
non se facile  
tractādū pra-  
buerit, &c.*

*b Bernard. Tract. de preceptis & dispensat. c. 9. Perfecta obedientia  
legem nescit, terminis non arētur--largiori voluntate fertur in  
altitudinem charitatis. &c.*

of blind obedience, and that without all exception. If you were not your selues blind, you would see that a vowe of its owne nature contaynes an exception of all that may be preiudiciall to kings: for seeing all vowes haue good for their object, a man cannot oblige himselfe by vowe to doe any thing contrarie to the law of God, the Decrees of the Church, obedience due to the kinge, and loue to our neighbours. If you had diligently reade the Fathers, you would haue learnt that the obedience, which you call *blind*, is not subiect to blame, since they teach that a true religious ought to haue it. So saith <sup>a</sup> S. Basile teaching that it is not the part of a true religious to examine his Superiours commande, so long as he doth not oblige him to sinne; and he compares him to a sheepe, which goes which way the Pastour pleaseth; and to an instrument which neuer resistes his will that vseth it. So <sup>b</sup> S.

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Bernard, saying, perfect obedience knowes no lawes no limines, but is carried with a full will into the depth of charitie; to all that is commanded. So<sup>a</sup> saint Hierome, when he saith, be confident that all that thy Superiour commands thee is wholsome for thee; and take not vpon thee to iudge the commands of thy betters. Finally, so<sup>b</sup> saint Gregorie, in these tearmes, That true obedience doth nether examine the intention of Superiours; nor discern their commands, because he that hath submitted all the iudgement of his whole life to one greater then himselfe, hath no fairer way then to execute what he is commanded; and he that hath learnt perfect obedience, knowes not how to iudge. Therefore the Iesuites are not to be blamed for making and obseruing a vowe, which the Fathers of the primitiue Church doe not onely approue; but euen ordayne as a thing necessarie for religious people.

You say further that they promise this blind obedience to a Generall who is alwayes subiect to the king of spayne. If you had informed your

<sup>a</sup> S. Hieron.  
epist. 4. ad  
Rustic. c. 4.  
credas tibi salutare quicquid prapostitus praeceperit, nec de maiorum sententia indices.

<sup>b</sup> Greg. l. 2. c. 4. in 1. Regum. Vera obedientia nec prapostitorum intentionem discutit, nec praecepta discernit, quia qui omne vitae suae iudicium maiori subdidit, in hoc solo gaudet, si quod sibi praecipitur operatur. Nescit enim indicare, quisquis perfectè didicerit obedire.

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selues well of the truth of the busi-  
nes, you had learnt, that it is false  
that their Generalls are, ought to  
be, or were alwayes such: for euen  
Father Vitelesque who at this pre-  
sent is deseruedly possessed of that  
charge, is a Romane borne, and the  
last before him who lately deceased,  
was a Liegois.

Next, you vpbraid them with the  
Decrees which were made against  
them: but it is sufficient that they  
were restored and established by the  
Edict of Henry the Great, approued  
by all the Courts of Parlement in  
France. Vvhich doth sufficiently  
iustifie the zeale of this order to-  
wards kings, the affection therof to-  
wards the state, and the profite which  
youthes reape of the care they take  
to instruct them.

Concerning their doctrine in point  
of power, which they attribute to  
Popes ouer kinges; you had spoken  
otherwise and more to the purpose,  
if instead of gathering it out of the  
writings of some particular men, you  
had receaued it from the mouth of



their Generall who in the yeare 1610. made a publike declaration, wherby he doth not onely improue, and disallow, but absolutely prohibite those of his Order, vnder most greuous paines, to maintayne, vpon what pretext of tyrannie soeuer, that it is lawfull to attempt vpon the persons of kings and Princes.

As touching the secrete of confession, I haue not yet vnderstood that they hold any other opinion, then that which the vniuersall Church holdeth. But it is no wonder, since you quarrell with the Sacrament, that you imploy all your craft, to make this become odious; therby to hinder them (whom you hold your enemyes, because you are the enemyes of Gods Church) from hauing accesse to kings persons, and from the knowledge of secretes of their consciences, wherat you ayme, as the last words of your paragrafe doe testifye.

As for the Equiuocations which you say they vse, and teach others to vse before their Iudges, I referre you

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to the Answeres which they so  
often haue returned you vpon this  
subiect: it shall suffice me onely to  
shew, that blaming equiuocation in  
in them, you practise it your selues;  
nay, euen most manifest lyes in mat-  
ter of faith.

*In the 2. booke,  
in the life of  
Vviclef.*

Vviclef, by whom, your french  
Martyrologe saith, it pleased God to  
awake the world which was buried in the  
dreame of humane traditions, being de-  
manded an accompt of his faith, did  
not he and his vse tergiuersations, if  
we may credit your said Martyro-  
loge, who speakes of them in these  
words? Striuing onely to find out ter-  
giuersations, and friuolous excuses,  
therby to escape through ambiguitie of  
words. Did not your Augustana Con-  
fessio vse equiuocation when it  
said? Our Churches were falsly accused of  
abolishing Masse; for we doe yet retayne  
Masse, and celebrate it with greatest reue-  
rence. Did not Melancton vse equi-  
uocation, when he did confesse that  
he and his, had made the Articles, at  
Asbroug ambiguous and easie to be turned?  
To what end doth he say, that the Ar-

*Cap. de Missa.*

*Apud Hospi-  
tium. part. 2.  
hisor. an.  
1541.*

nicles made at Asbrough were to be changed,  
 and to be suted to occasions, if he con-  
 demne equiuocation? They framed  
 ambiguous and guilefull formes of Trans-  
 substantiation, saith Caluine, speaking *Epist. 12.*  
 of him and Bucere. He indenoured,  
 saith Chauaterus, to settle a certaine con- *An. 1538.*  
 corde in an ambiguous kind of speech,  
 meaning Bucere. Vve haue met with  
 a confessing aduersarie. For he him-  
 selfe teacheth vpon Erasmus: that  
 it is lawfull in the affaires of the Gospell  
 to vse colours and cloakes. Bucere ther-  
 fore and his fellowes, when they  
 grant to Luthere that the body of  
 Christ is truly and substantially in  
 the Eucharist; and also that the  
 vnworthy doe receaue it, doe they  
 not without compulsion for their  
 owne pleasure, yea and euen in  
 matter of faith, vse tergiuersatiōs and  
 equiuocations? Doth not the same  
 say that the Zuinglians differe from *Hospinian.*  
 Luther (though indeede it is false) but *part. 1. hist.*  
 in words onely? Doth not Luther *Sacram.*  
 vpon this occasion tearme him a  
 sower of words? as saith Hospiniane? *σπειρολόγος.*  
 Doc not the same Hospiniane, and



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Simblerus swethish authours, relate; that Martir did vse for a tyme obscure and ambiguous words, in the matter of the last supper? In a word: your Authours confesse, that your inuisible Church for the space of many ages, did professe our religion, though with hart and mouth they beleueed yours: which they could not doe, not onely not without equiuocation, but euen not without denying God. And yet where is any of ours, who doth not acknowledge that he is rather a thousand tymes to dy, then to vse equiuacatiō in matter of Faith: or to deny him not onely in hart, but euen in word, whom we are bound to confesse with both?

Touching their bookes, if certaine particular men composed any which were burnt: what need you to stirre in their ashes? Doe not the same Decrees which adiudged them to the fire, iudge many of yours worthy of the same flames, since they handle the same argument?

The picture which you mention, cannot any way aduantage you, since

you and they agree not in the fact: for they sustayne, that he whom you esteeme conuicted of a conspiracie against his king, is wholly innocent of the fact, and hold that he dyed for the sole defence of the Catholike religion. Vvhence it comes to passe, that if there be any error in this, it is error of *fact* (de facto) not of *right* (non de iure) of Fact, as beleeuing he dyed for his vertue, not for his vice: not of right, as though they sustayned that it were lawfull to murder kings; and that to suffer death for that cause, were martirdome.

Now to conclud this Chapter, it onely remaynes, that we beseech God, to shewre downe vpon you the waters of the fountaines of his Grace, because, being the nature of calummie to obscure and blacken its owne authours, not him, whom they would, but cannot stayne with it, you stand in so much neede of washing, that all the waters of this world are not able to blanch you.

## CHAP. X.

## MINISTERS.

**T**Hese are they ( dread Soueraigne )  
whoto aduancetheir priuate designs,  
doe stirre vp tumults and scandalls against  
vs, to cloake their owne proceedings,  
and to the end that the troubles which  
they make arise, may be imputed to their  
Zeale of religion: for they cannot indure  
a kinge, though otherwise Romane Ca-  
tholike, vnlesse he turne Persequoutour of  
his subiects; and cause a combustion in his  
kingdome.

## ANSWER.

**I**T is a great signe of ignorance or  
malice, when he, to whom a be-  
nefit is done, doth publish that he  
hath receaued an iniurie.

You complaine of the Iesuities,  
and yet you receaue nothing but  
good offices of them: for it is mani-



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felt that that wherein you apprehend  
your selues iniured by them, is onely,  
that they oppose your beliefe, which  
indeede is to your great aduantage.  
Saint Augustine doth teach vs, that  
by how much more we seeke the sal-  
uation of heretikes, by so much the  
more we ought to place before their  
eyes the vanitie of their errours. The  
Iesuities haue no other designe, then  
the saluation of soules, and Gods  
glorie. All the meanes which they  
use, are referred to this end, not to  
rayse tumultes, to cause scandalls.  
To labour to reduce you into the  
bosome of the Church, is this to  
stirre vp troubles? To confirme the  
king in his beliefe, is it to moue him  
to persecute you? To inuite you to  
quench the fire, which one day will  
consume your soules, call you this  
to set his kingdome on fire? The  
hurt man hates the surgeon, while  
he is yet lancing his legge: but his  
hurt being healed his acknowledg-  
ments follow the beloued surgeon.  
So one day, I hope, you will laude  
the Iesuities, sith now you onely

*August. in  
Psal. 30. Gen-  
cil. 1.*

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complaine of them, because they  
affect your wellfaire, and strive to  
procure your saluation. They desire  
peace in this kingdome, and in your  
consciencs. In which they differ far  
from yours, who take a glorie in  
troubles and tumults, conceauing  
the fairest fishing to be in troubled  
waters.

*Luther. loc.  
comm. class. 5.  
Tu queris  
quod per Euā-  
gelium nostrū  
mundus tu-  
multuatur.  
Respondeo.  
Deo gratias,  
hac volui fieri.  
Et o me mise-  
ram si non ta-  
lia fierent.*

You will say peraduentures that I  
misse the marke of truth: but to free  
my selfe of that imputation, I will  
ingage Luthere your first father in  
the quarell, assuring my selfe that in  
the iudgement of all the world, nor  
he nor you shall euer come off with  
your honour: *Thou complainst, saith  
Luthere, that by meanes of our Gospell  
all the world is in tumult, I answer,*  
*thanks be to God, it was my wish that  
so it should be: and Woe be to me, if so it  
were not.*

CHAP.

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CHAPT. XI.

MINISTERS.

**A**T the least (Souveraigne) they cannot serue vp in our dish, that any of our religion hath killed his king; nor that any Minister of the Word of God, did ether in priuate or publike incite any to doe it. But contrariwise, after so many oppressions and persecutions, We seeke no other reuenge, but to pray to God for the prosperitie of such as hate vs, and esteeme our selues happie enough in seeing your Maiestie a peaceable and happie possessour of his kingdome.

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ANSWERE.

**I** Am constraigned against my will to omitt that which concernes your religion, to examine that which toucheth your persons. My aime in this, is to please you, by answering you point by point, which of my selfe

R



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I had neuer vndertaken, for feare of displeasing you.

I will passe ouer in silence to your confusion what Christiernus king of Denmarke, and Marie Queene of Scots suffered by yours: nor will I speake of the conspiracies made against king Francis the II. at Amboyse, and against king Charles the IX. at Meaux, and others which are more ancient, I will onely insiste vpon that which past in the person of the greatest king that euer was seduced by your error.

Is it not to will to kill a king to strugle with him, and hurle him downe vpon the ground, as Gourrie did in Scotland treat the king of great Britanie, whom he reduced to such an extreamitie, that his sole courage of mynd and fortitude, together with Gods assistance, conserued him aliue? Vvill you dare to say that the condemnation of my Lord Gobans brother was vniust, who was conuicted of making an attempt vpon this sacred person? These two examples doe clearly confirme, that such

as haue taken the tincture of your errors, doe attempt vpon kings. Yet if you be not satisfied with this prooffe, cast your eyes, I beseech you, vpon the Epistle monitorie of this great king, of whom we speake, you shall find there, how speaking of the puritaines of his kingdome, who are Calvinists like you, he sayth, *I haue not onely euer since my birth bene vexed continually with Puritanes, but I was euen almost stifled by them in my mothers wombe, before I had yet seene the world.* And in the next leafe; *I would rather trust my selfe in the hands of the robbers of the wilde mountaines, or to borderers, then to that sort of men.* Of whom he saith againe in his kingly Present, that during his minoritie, they would haue brought on foote a dimocrasie in his kingdome; that they calumniated him in their sermons, not for any harme they found in him, but euen because he was king.

Vvhat will you say to these authorities? you dare not call them in doubt. Nor indeed doth Moulins, *The R. Father,* writing vpon this subiect against one *Coiffeteau,*

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of the most learned and famous religious men of his age, deny them. It is manifest therefore that yours doe attempt vpon the liues of kings. It would yet remayne to be shewen whether it were done vpon the instigation of those that doe exercise your ministerie, if the testimonies which I haue already produced, were not sufficient, if any shame be left in you, to cause, as well your blush, as silence vpon this subiect.

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## CHAP. XII.

### MINISTERS.

**N**OW, that which moued vs to make these our humble complaintes to your Maiestie was the last action of Monsieur Arnould Iesuite, who openly braged in his sermon, in your Maiesties presence, that he would undertake to shew that all the places coted in our Confession of Faith, are falsly cited: Your Maiestie had therupon a laudable curiositie, to heare him deduce his proofes vpon this subiect: which he did in



his ensuing sermon, in words which tended to make vs odious, and execrable to your Maiestie, condemning himselfe to eternall flames, and to vndergoe all sorts of punishments, if he did not clearly shew that all that is coted in the margent of our confession touchning our controuersies, are false allegations: seconding that with many odious words, and proposing the example of the Princes of Germanie, who doe onely allow of one religion in their contries: yea not content herewithall, he hath put downe his proofes in writing, and deliuered them vnto a gentleman of our religion, to bring them vnto vs.

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A N S W E R E.

Since Euery man vnderstands his owne busines best, I haue nothing to say vpon this paragrafe which toucheth F. Arnould, he hauing in his replie answered it himselfe, onely this I will say, he that knowes his merits, learning, Zeale, and moderation of mynd, will easily iudge him to be a man of greater performance,

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then vndertaking, and more prone to  
render your soules gratefull to God,  
then your persons hatefull to men.

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## CHAP. XIII.

### MINISTERS.

**T**HIS, Soueraigne Lord, did oblige vs to  
make answer: for this confession hau-  
ing bene made to giue an accompt of our  
faith to our Soueraignes, and to that effect  
being presented to king Henry the II. your  
predecessour: We thought fit to addresse  
the Defence of the same confession to his  
successour, in whose presence it was calum-  
niated. And I wish to God we were licen-  
ced, to propose our defence verbally in the  
presence of your Maiestie, and were autho-  
rised publikly and in presence of the king  
which God hath bestowed vpon vs, to  
mantayne, the truth of the Gospell, against  
those that doe diffame it: which is a thing  
which your Maiestie ought also to desire.  
For seeing a dissension amongst your subiects  
in point of religion, what is more conue-  
nient then that he who is the common father

of us all, should know in what the difference consistes, and see the ground of the processe? and to this effect he should looke to the head of the fountaine, to discover what Christian religion was in its source. For he that is established on earth, to see that God be served, ought exactly to know the rule of Gods service: he who in his charge represents Gods royaltie, ought in his actions to imitate his iustice: which how can it be done without knowing the Soueraigne rule of Iustice, which is the word of God? Vher vpon it is that God commands kings continually to haue before their eyes the booke of the law, therein to read all the dayes of their life. But if they permitt themselves to be hoodwinked, and be content to follow without seeing the way before them, the Popes and Prelates haue faire occasion to accommodate religion to their priuate lucre, and erect their owne greatnes, vpon the ruines of the Ghospell. For now religion is made a trafike, and those our great Masters haue inuented rules of pietie, which doth inrench not onely vpon the liuing but euen vpon the deade. To no other end haue the Popes, for some ages past, prohibited the kings your Maiesties Predeces-



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sours to read the holy Scripture, but that  
their Empire is grounded vpon the igno-  
rance of Gods word. Neuer had it bene  
permitted to haue growen so great, with  
the diminution of the greatnes of our kings,  
if they had not wrought vpon the aduan-  
tage of an obscure age, wherein few people  
discovered their designe. He could not haue  
made himselfe Soueraigne Iudge in points  
of faith, if the people had had the rule of  
faith before their eyes, which God long  
agoe pronounced with his owne mouth.

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A N S W E R.

**I**T is a great art in him that is feable  
and fearefull to fayne himselfe  
bold and valourous, you put a good  
face vpon it, and beare it boldly, to  
make the world beleeue that you  
haue a great desire to appeare before  
the king; to make good in his pre-  
sence, and in publike, the truth of  
your new Gospel. Your words which  
sound no other thing but a chalance,  
wherby you prouoke all the Cler-  
gie of France to a publike disputa-

tion, makes me call to mynd the Troian wherof mention is made in Homere, who boldly prouoked to combat, marrie when it came once to blowes, he stood in neede of a cloud to couer his flight, and shame. *Iliad. 7.*

Vve could with facilitie, if we pleased, refuse to giue you battaile, without the disadvantage of our dishonour, or affording you occasion of complaint: For Luther doth sustayne, that we are not to dispute with such as renew old heresies which were long agoe condemned. But we will not proceede so rigorously with you; the Church of France, by Gods prouidence, being prouided of store of Prelates, wherof I am the least, and of an infinite number of Doctors, who vpon all occasions will make appeare, the veritie of her doctrine, the vanitie of your errours. The onely shadow of that great Cardinall will alwayes be able to defeate you, for the same reason, for which the Picture of Alexander made him quake, vnder whose powerfull hand he had somtymes sunke to the ground.

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<sup>a</sup> Beza inconfess. c. 5. art. 15. *Principes. Synodo interfint non ut regnent sed ut seruiant, non ut leges condant, sed ut ex Dei verbo per os ministrorum explicatas & sibi & aliis obseruandas proponant.*

<sup>b</sup> Controv. 5. lib. 2. c. 18.

*De sensu fidei nec cognoscit Princeps, nec cognoscere officio Principali potest.*

<sup>c</sup> Controv. 1. q. 5. c. 4.

*Dicimus lites Ecclesiasticas decernendas esse ex lege diuina per Magistrum. Item cap. 6. Respondeo Martinum Ecclesia vindicare iudicium de genere doctrina non cedere Imperatori, &c.*

Is it not a mere flatterie to inuite a king to discern differences in religion? Vvill you haue princes to assume to themselves the authoritie of Iudges in such causes? Though you would, yet would not your brethren consent thereto. Princes themselves haue no such pretension; The Holy fathers giue testimonie, and the Scriptures teach, that iustly they cannot doe it.

That your brethren will not haue it so, they themselves shall speake: Princes, saith <sup>a</sup> Beza, are present in synods, not to rule, but to serue: not to enact lawes, but to propose those to be kept by themselves, and the people, which according vnto the word of God, are explicated by the mouth of the Minister. The Prince, saith <sup>b</sup> Iunius, nether doth, nor can by vertue of his charge, iudge of the meaning of faith. Vve say, saith <sup>c</sup> Whitakere, that Ecclesiasticall differences are to be decided by the Minister in vertue of the diuine law. In another place, I answered, that Martine doth ascribe the iudgement of points of doctrine to the Church; he doth not grant it to the Emperour: and who will



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deny that this iudgment appertaynes to Bishopes. Finally it belongs not to kings and Princes, to confirme euen true doctrine, but they are to be subiect to, and obseruant of it, saith Luther.

That Princes doe not pretend to make themselues Iudges in matters of Faith, the<sup>a</sup> Emperour Valentinian doth confirme in these words; It is not lawfull for me, who am of the ranke of the people, to sound and search into those things: they are committed to the Preistes care. It belongs me not, saith the same as<sup>b</sup> S. Ambrose relates, to iudge of the differences which rise amongst Bishops. The Emperour Basilus doth also intimate this when speaking to the layetie, <sup>c</sup> he saith, It is no way lawfull for you to medle with Ecclesiasticall causes; to sound and examine them belongs to Patriarkes, Bishopes, priests, who haue the gouernment and keyes of the Church; It appertaynes not to vs who are to be fedd, to be sanctified to be bound, vnbound. Of the same sense was Constantine in the Councell of Nice Gratiane in the Coun: of Aquilea: Theodosius the younger in the

<sup>a</sup> Apud Soz.

l. 6. c. 7.

*Mihiquisum de sorte plebis, fas non est talia perscrutari, Sacerdotibus ista cura sunt.*

<sup>b</sup> Epist. 32. nō est mecum indicare inter Episcopos.

<sup>c</sup> In 2. Syn.

*nullo modo vobis licet de Ecclesiasticis causis sermonem mouere, hac inuestigare & quarere Patriarcharum, Pontificum & Sacerdotū est, qui regimini officium sortiti sunt, & Ecclesiasticos adepti sunt clauas, non nostrum qui pasci debemus, &c.*

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<sup>a</sup> Lib. 5. epist.  
25. Scimus  
piissimos Do-  
minos Sacer-  
dotalibus ne-  
gotiis non se  
immiscere

<sup>b</sup> Epist. ad so-  
lit. viciā agen-  
tes. Quando a  
condito auo  
audium est  
quod iudicium  
Ecclesia au-  
thoritatē suā  
ab Imperatore  
accepit? Plu-  
rima antea  
Synodi fuce  
multa iudicia  
Ecclesia habi-  
ta sunt, sed  
neque Patres  
istiusmodi res  
principiper-  
suadere conati  
sunt, nec Prin-  
ceps se in Ec-  
clesiasticis cau-  
sis curiosum  
præbuit.

<sup>c</sup> Quis videns  
eum in decer-  
nendo, principē  
se facere Epis-  
coporū & præ-  
sidere iudiciis  
Ecclesiasticis,  
non merito di-  
cat eum illam

Ephefine Councell; and diuers other  
Emperours in many other places. In  
contemplation wherof <sup>a</sup> S. Gregorie  
saith, We know that our most pious Lords  
doe not meddle in the affaires of preists.

And that the Princes, if they had  
any such pretention were not well  
grounded, S. <sup>b</sup> Athanasius doth wit-  
nesse. Was it euer heard, saith he, from  
the creation of the world that the iudgment  
of the Church had authoritie from the  
Emperour? Many Councells haue bene  
celebrated; the Church hath often past her  
iudgment; but neither would the Fathers  
persuade the Prince to any such thing, nor  
did the Prince shew himselfe curious in  
causes of the Clergie, and a litle after,  
<sup>c</sup> Who is he that seeing him (he speaks  
of Constantius the Arian Emperour)  
take vpon him to be Prince of Bishops, to  
decree and preside in Ecclesiasticall iudg-  
mētts, that will not say with iust reaso, that  
he is the desolation of abomination foretold  
by the Prophet Daniel? S. Ambrose doth  
the like, when writing to Valenti-  
nian the yonger, who being cor-  
rupted by the Arians, would iudge  
in matters of faith, he vseth these

words: If we either reflect vpon the order of Scripture, or tymes by-past, who will deny but that in points of faith, in points of Faith, I say, the Bishopes were accustomed to iudge of Emperours, not they of Bishops? Vvith the helpe of God, goes he on, tyme will ripen thee, and then you wilt iudge what kind of Bishope he is who will subiect Priestly right to laymen: if a conference be to be had of faith, it belongs to the Preists, as it happened vnder Constantine Prince of sacred memorie. Vvhat hath an Emperour more honorable then to be stiled the sonne of the Church?

That that which the Fathers say herin is verified by the Scripture, the punishment which befell those, who would needs lay hand vpon the Thurable, doth confirme. Further, it would not<sup>b</sup> command that things belonging to the law, should be demãded from the mouth of the Preist, without making any mention at all of kings, if both were equally lawfull. It would not<sup>b</sup> say, that Amarias should preside in things belonging vnto God, marrie in those that appertayne to the office of a king Zabadias, if their Courts

*ipsam desolationem esse quam Daniel praedicta est?*

*Ambros. l. 2. epist. 13. Si vel*

*scripturam ferre dinoscatur, vel vetera tẽ-*

*pora retractemus, quis ab-*

*nuat in causa inquam fidei,*

*Episcopos solere de Impera-*

*toribus Christianis nõ Im-*

*peratores de Episcopis indi-*

*care? Eris,*

*Deofaunte,*

*etiam in senectute maturior.*

*Et tunc de hoc censetur qualis*

*ille Episcopus sit qui Laicos*

*ius Sacerdotale substernit....*

*si conferendum de fide, Sacer-*

*dorum debes esse ista colla-*

*tio sicut factum est sub Constã-*

*tino Augusta memoria Prin-*

*cipe. Et Tract. de Basil. non*



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*tradend. Quid  
honorificentius  
quam ut Im-  
perator Eccle-  
sia filium dica-  
tur.*

*b 2. Agg. 2. v.*

*12.*

*c 2. Paraly-*

*pam.*

*d Ephes. 4. v.*

*11.*

*e Vuhitak.*

*controu. 1. q. 5.*

*c. 4. Iudicium*

*sibi Deuare-*

*seruauit, nulli*

*hominum per-*

*missit.*

were not distinguished. To conclude  
d S. Paule making a long list of those  
who haue power in the Church, had  
not begun with the Prophetes,  
Euangelists, Pastours, and Doctours,  
not mentioning kings, if their autho-  
ritie had extended so far.

Againe put case the king had  
power to medle in such causes, would  
you be content he should sitt vpon  
yours, with obligation to stand to his  
iudgment? Yes, even as the Donatists  
who appealed to Constantine, stood  
to his: you will stand to it, if it fauour  
and like you, appeale from it, if it  
dislike, or goe against you. God (saith  
e one of your prime Authours fol-  
lowing therein the donatists) *reserued*  
*the iudgement of religion to himselfe alone;*  
*and did not grant it to any man.* why then  
will you haue the king to iudge?

But lets see whether you haue a hart  
to enter into the lists; as you make a  
flourish. None will belecue in my  
opinion, that he that will not admitt  
of ordinarie weapons, hath a desire to  
fight, though otherwise he proclaime  
a loode chalance: and who knowes

not that in reiecting the authoritie of the Church, Fathers, Councells, and Traditions, you refuse the ordinarie weapons, which are vsed in combats of Faith.

But oh, you will admitt of the scripture, and we also most willingly admitt of it, yet not as it is in your hands, that is, Scripture not authentically, maymed, corrupted, interpreted according to your owne braine, and most ordinarily against the true sense: but the scripture preached and interpreted by the Church the pillar and rock of truth, wherby we are to be deliuered from all errour. Vho could away with him that in a ciuile cause, in a difficultie of importance, would onely stand to the text of written lawes, reiecting the explication of Doctours, the credit of the historie, practise and common custome, in fine the authoritie of the Iudges, who are appointed to doe iustice to all men? But were he not yet more insupportable, who onely admitting of written lawes, should reiect those that are directly against

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 him, and interprete the rest following his owne fanticie? In these termes are you, wherby it well appeares, that though you make shew to desire a conference, yet indeed you flie it; contenting your selues to haue occasion to bruit abroad amongst your friends, that you offered a disputation, concealing from them in the interim, that you refused the iust and reasonable conditions therof; apprehending that you haue done sufficiently, in putting out some smale pamphletes which decide nothing at all, nor are good for any thing but to giue a false alarme, and content such as please themselves to heare calumnies cast out against the Church.

<sup>a</sup> Tert. *U. de cor. mil. c. 3. Oblationes pro defunctis, pro natalitijs, annua die faciunt. Item l. de Monog. pro anima eius offerat annuis diebus.*

<sup>b</sup> Cyprian ep. 66. refert, ut si quis frater clericum tutorem nominasset non offerretur pro eo, nec sacrificium pro dormitione eius celebraretur.

This moues you to cry out that Catholike religion is made a traffike, and that Prelates intrench vpon the liuing and the deade.

Is it to intrench vpon the deade, to doe that which we see hath bene practised in the primitiue Church, in the tyme of <sup>a</sup> Tertul. <sup>b</sup> S. Cyprian and others, and the contrarie to which is, condēned, for heresie in the persō of Acrius,



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Damasus to say. Following no other then *nisi Christum se-*  
 Iesus-Christ for the first head, I ioyne *quens, beatitu-*  
 vnitte my selfe in Communion with *dinis tua, id est*  
 your Holines that is to say, to the Chaire *Cathedra Petri*  
 of S. Peter, knowing that the Church is *communione co-*  
 buillt vpon this Rocke. Whosoener eates *socior super illam*  
 the lambe out of this house, is profane. *Petram adifica-*  
 I acknowledge not Vitalis, I reiect Mele- *tam Ecclesiam*  
 tius, who is Paulinus I am ignorant, whe- *sio. Quicum-*  
 soener gathers not with thee, disper- *que extra bano*  
 seth. *domum agnum*  
*comederit: pro-*  
*fanus est: non no-*  
*ui Vitalem, Me-*  
*letium respuo,*  
*ignoro Pauli-*  
*num: Quicumq;*  
*tecum non colli-*  
*git spargit.*

After these so many and so conuin-  
 cing authorities, rests there any more  
 to be said, to force you to acknow-  
 ledge your selues to be ouercome? Is  
 it not sufficient to haue shewen that  
 you haue erected à chaire against the  
 Chaire of S. Peter? That you are not  
 in communion with his successour?  
 That you are not in the vnitie of the  
 Church of Rome? That it is not in  
 this house that you cate the Lambe?  
 That in the Person of Luther you ac-  
 knowledge Vitalis; and in Calvin you  
 imbrace Meletius? In fine that you  
 follow Pauline, in following the false  
 Doctours seperated from the Church  
 of Rome? May not I say to you with

*<sup>a</sup> Apol. 1. aduersus Ruffin. fidem suam quam vocat? carumque qua Romana pollet Ecclesia? si Romanam respondit, ergo Catholici sumus.*

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the same S. Hierome<sup>a</sup>, if you professe the Romane Faith, *ergo* you are Catholikes : and consequently if you professe it not, you are not in the communion of the Catholike Church. What doe you answer to all this?

You will studie some euasion I know, and happily say, the fathers arguments were good ; because the Church of Rome being then the true Church, à man could not seperate himselfe from it without schisme, and without straying from the Pathes of saluation, but now the tymes are changed, the circumstances we are in, are others; corruption hath so crept into the Romane Church that she is no more to be tearmed à Church; and hence it was that you both could, and ought to depart out of it.

But this euasion will not serue your turne: for the Fathers did not dispute of the truth of the Churches doctrine, and thence inferred that the Donatists were scismatikes, because they were seperated from the Church who had the true doctrine (though indeede it was true) but they disputed

about the Chaire of S. Peter, of Pastoral authoritie brought downe from him by an uninterrupted succession concluding the Donatists Schismatikes because they were diuided from this Chaire, and from S. Peters successours sitting in the same. No otherwisethen one would conuince subiects to be rebelles, who should seperate themselves from the Royall throne and from the successour of the first Instituters of this Throne: and as in the old law the Samaritans, may be concluded to haue bene heretikes because they withdrew themselves from the Chaire of Moyse, or Aaron.

That the Principle whence the Fathers drew their arguments, was pastoral authoritie, and the Chaire of S. Peter, and not the truth of the doctrine, it doth manifestly appeare in that S. Cyprians<sup>a</sup> reason, is, because the Chaire of Peter is the fundation, *upon* <sup>*a De Unitat. Eccles. Ep. 33.*</sup> which the Church is built, and from whence priestly vnitie takes its origine. And that of Optatus<sup>b</sup>, because in this <sup>*b lib. 2. Citar.*</sup> onely Chaire of S. Peter, the vnitie of the Church is conserued. And S. Ireneus<sup>c</sup>, <sup>*c lib. 3. c. 3. cit.*</sup>



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d Epist. 57. cit.

e Contra Epist.  
fundam. c. 4.  
Tenet me ab ipsa  
sede Petri & usque  
ad praesentem  
Episcopatum suc-  
cessio Sacerdo-  
rum.

f In Psal. contra  
partem Donati,  
ipsa est Petra  
quam non Vin-  
cunt superbia in-  
ferorum porte.

a Ambr Lib cont.  
Novatian,

b August. l. de  
hæres. hæres. 69.

son that Peters Chaire, enjoys the  
cheifst power. S. Hierome<sup>d</sup>, because  
the Chaire of S. Peter is that upon which  
the Church is built. And to conclude  
because S. Augustin<sup>e</sup> saith, that the  
succession of Preists which descended from  
the Chaire of S. Peter, held him in the  
Catholike Church, and that this suc-  
cession is the Rocke, against which  
the Gates of Hell shall not preuayle.

Nor will your reply be any more to  
your purpose (to witt that albeit the  
Fathers did indeed argue as we say, yet  
had their argument force and effica-  
cie from the truth of the doctrine,  
which then was adioyned to this au-  
thoritie to this Chaire) seeing that the  
Donatistes and Nouatians, against  
whom they disputed, did directly de-  
ney the truth of the doctrine, to be in  
the Roman Church. The<sup>a</sup> Nouatians  
improving hir doctrine touching re-  
mission of sinns, and the<sup>b</sup> Donatists  
condemning her opinion of baptising  
heretikes and admitting the wicked  
liuers into the Church. Which makes  
a cleare demonstration that the Fa-  
thers, did not make the truth of the

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doctrine the Principle of their arguments, because that was as doubtfull both to the Donatists and Nonatians, as the conclusion it selfe which they were to deduce from it, for they denyed both the one and the other. Wherefore S. Donatus doth sufficiently make appears that he argued from their owne confessions, and that which they could not deny: to witt, that the chaire of Rome, was S. Peters chaire.

<sup>c</sup> Thou canst not deny vnto me, saith he, but that thou knowest, that S. Peter was the first, vpon whom in Rome, the Episcopall chaire was conferred; in which onely Chaire vnitie was to be obserued by all. Furthermore, you cannot affirme that they formed their argument from the truth of the doctrine, because you doe not allow it to haue bene pure at that tyme, which is manifest, in that you doe condemne the doctrine of Pope Siricius, touching celibate or single life, as the doctrine of the diuell; and that yet the Donatists were reputed Schismatikes euen for seperating themselves from communion with him. For the rest; though to proue a man

Opt. lib. 2. cap. 12.   
Parmentier

d Beza in Rom. 8.   
Witat. l. 7.   
contra Dura.   
scit. 26.   
e Opt. l. 2.

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schismaticke, it were indeed necessa-  
rie, to make good, that he were sepe-  
rated from the Church, as true Church,  
yet should I not faile of my purpose,  
being à most facile thing, to conuince,  
euen by the testimonies of your owne  
men, that you acknowledge the Ro-  
mane Church, then; to haue bene the  
true Church when you came out of it.

*a Calu. 4. instit.*

*c. 2. §. 11. & 12.*

*& Epist. 104.*

*Du Plessis in the  
treatise of the  
Church, 12.*

*Oxander in Epi-  
st. p. 2.*

*b Du Plessis au  
traicté de l'A-  
glise, chap. 81.*

*Oxander loco  
citato.*

You acknowledge it, both by the verie  
confession of<sup>a</sup> your owne Authours,  
and because<sup>b</sup> you your selues deriue  
your authoritie from it: whence it ma-  
nifestly appears that you hold it to  
be true, since otherwise you should  
deriue your power, not from the  
Church of God, but from à societie  
of the Diuell.

After all this, there rests so litle for  
you to say, that if your tongue would  
but faithfully interpret your con-  
science, we should, without doubt,  
heare you condemne your selues, the  
thing being so cleare and perspicuous,  
that, vnlesse you were more then  
blind, or that seeing light you would  
not see it, it were impossible but your  
soules, casting the errour which they



now professe, should win their cause. For if the Nouatians and Donatists, were by the Fathers sufficiently conuincd of schisme, for that they were seperated from the Chaire of S. Peter, and his successours therein: you are also conuincd by the same argument since you are seperated from vs, who haue alwayes kept the possession of the same Chaire without interruption of succession.

Your are certainly cōuincd, I speake to all your church, and to you Ministers in particular who are not onely Schismaticikes, as are your flocke, but withall Schismaticall Pastours, for of your owne authoritie you haue established your selues Pastours not hauing receaued power frō those whose successours you should be. Whence it followes that you are <sup>a</sup> Children without Fathers; soldiers without Captaines; successours without Predecessours.

Wherupon you shall giue me leaue, to say vnto you with the Fathers. <sup>b</sup> Shew vs the origine of your chaire nor returne vs barely for answer that you

*a Op. l. 2. de Si-  
lere primo Epis-  
copo Donatistarū;  
erat Filius sine  
Patre, tyro sine  
Principe, disci-  
pulus sine Magi-  
stro, sequens sine  
antecedente.*

*b Tertul de pra-  
script. c. 32. E-  
dant ergo Origē-  
nes Ecclesiarum*

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*suarū, evolvant  
ordinem Episco-  
porum suorum,  
Ec.*

*Opt. l. 2. cons.  
Parm. Vostre  
Cathedra vos  
originem reddi-  
te, Ec.*

are extraordinarily sent, but bring à place of scripture, to verifie your assertion.

You are obliged to produce such à place, seeing the extraordinarie Mission of your Ministers, is an article of your Faith, which cōsequently ought to be verified by the expresse word of God, And shew me, I beseech you à formall text of Scripture, which saith that Luther, Calvin, and the rest of your Ministers, were sent extraordinarily. Shew it not me, but those that follow you, who without this, have no assurance that they are in the way of salvation : sithens salvation there is none out of the Chutch, nor can the Church subsiste without Pastours. If my humble petition be not powerfull enough to purchase my demande, grant it at least, for that Luther, and your owne confession doe oblige you vnto it; <sup>c</sup> Luther teaching the people, that it doth greatly cōcerne them, to have assurance of their vocation. And your <sup>a</sup> Confession deliurnig in expresse tearmes, that every Pastour is <sup>b</sup> to have à testimonie of his calling to the of-

*⁊ Luth. in Ga-  
lat.*

*Populus mani-  
me opus habet  
veritatis voca-  
tionis nostrae.*

*⁊ Art. 31. Con-  
fess. Gall.*

*⁊ Art. 31. Credi-*

fic. You are to begin there (ô Minist.) for what euer doctrine you deliuer (though it were euen true) would be of no profit to the people, vnlesse they be within the bosome of the Church, where yet they cannot be, you not being true Pastours. What, saith<sup>c</sup> S. Augustine, doth à sound or intire Faith profit à man, where Charitie is extinguished by the mortall wound of Schisme?

Now hauing clearely shewen that you are Schismatikes, I will produce certaine passages, which will make euident to all the world, that your doctrine, euen in that name, is worthy not onely of hatred, but euen of horreur.

It is manifest, saith<sup>d</sup> S. Cyprian, that such are Antichrists who haue fortaken the Charitie, and vnitie of the Catholike Church. S. Optatus<sup>c</sup> Doth proue the horreur of schisme, out of the grieuousnes of the punishments therof, and sustaynes, that of all euills it is the greatest. <sup>f</sup> S. Augustine assures vs that schisme is à more haynous cryme then idolatrie: because idolatri is onli punished by the sword, whereas the earth gapes to swallow

*mus semper sequendam esse hanc normam. Et omnes Pastores, &c. Sua Vocationis testimonium habeant. cl. i. de Baptis. c. 18. Quid prodest homini vel sana fides, ubi lethalis vulnere schismatis perempta est sanitas charitatis.*

*d Epist. 76. Apparet aduersarios Domini Antichristos omnes esse, quos constat à charitate atque ab Unitate Ecclesie Catholica recessisse. c Opt. l. i. cont. Parmen. f Aug. lib. 2. de Bap. c. 6.*

*Num. 6.*



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 vp the Authours of schisme, and fire  
 descends from heauen to consume  
 their followers. Who can doubt,<sup>h</sup> saith  
 he, but that the fault is more detestable,  
 where the punishment is more greenous. In  
 another place<sup>a</sup> he saith, that it is a sa-  
 criledge which doth surpasse all other  
 wickednes. And S. Chrysostome<sup>b</sup> is of  
 opinion, that nothing doth so much  
 draw God almighties wroth vpon vs, as  
 the diuision from his Church.

But that I may search no further in-  
 to the Fathers, whose workes are full  
 of like passages, I will onely, to dis-  
 couer vnto you the horreur of  
 schisme, put before your eyes your  
 owne Catechisme, and Calvin.<sup>c</sup> Your  
 Catechisme, which hath in plaine  
 tearmes, that they are deprived of all  
 hope of saluation who diuide them-  
 selues from the body of Iesus-Christ,  
 and by faction cut in peeces his vnitie,  
 while they doe liue in this diuorce.  
<sup>d</sup> Calvin, who saith, that of all the  
 crymes, that euer were obiected  
 against him, the most horrible was,  
 that he had rent and torne by schisme  
 the Spouse of Iesus-Christ, for which

<sup>a</sup> Aug. loco cit.  
 quis dubitauit  
 vis hoc esse scelo-  
 rarius commis-  
 sum quid gra-  
 uius vindica-  
 rum?  
 alib. i. cont. Par-  
 men. c. 4.

<sup>b</sup> Chrysost hom.  
 II. in Epist. ad  
 Ephes. c. 4.  
 Nihil Deū aque  
 irritat atque di-  
 uisam esse Ec-  
 clesiam.

<sup>c</sup> The 16. Sun-  
 day. All those  
 who seperate  
 themselves from  
 the communie  
 of the faithfull  
 for to make sects  
 apart, ought not  
 to hope for salua-  
 tion.

<sup>d</sup> Calvin. Ep. ad  
 Sodolet.  
 Sed omnium te-  
 rerrimum est il-  
 lud crimē, quod  
 sponsam Christi  
 discerpere conat;

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reason, if it were true, he and all his might be held for lost, and without hope of recouerie.

*sumus. Id est  
sumus esset, meri-  
to et tibi et or-  
bi vniuerso ha-  
beremur pro de-  
ploratis.*

Now I leaue to the Reader to iudge, whether by the testimonie of your owne mouth, you be not in a desperate case, and out of all hope of saluation, as being seperated from the Church, wherein it is onely to be found.

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*That the religion which they call  
reformed, doth renew all the  
old heresies.*

CHAP. XVI.

**I** Could present the Reader with a great number of points wherein you call a foote againe old heresies, but to auoyd prolixitie, I will onely produce foure.

*1. Point.*

The principale article of your faith consists in beleeuing, that man is saued by onely faith, and that we are not iustified by our workes. We beleene,

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Art. 20.

b Art. 116. Doc-  
mus hominem  
iustificari per fi-  
dem in Christum  
Et non per illa  
opera bona.

c Prefatio ad  
Syntagma Con-  
fess. At Vero hic  
articulus (de in-  
sificatione) est  
basis forma Et  
anima religionis  
Euangelica sum-  
ma, &c.

d Whitak con-  
tron. 2. q. 6. c. 3.

saith your<sup>a</sup> Conf. that we are made  
partakers of this iustice by onely faith.  
We teach, saith<sup>b</sup> that of Suisse, by those  
of Geneva, that man is iustified by faith  
in Iesus-Christ, and not by any good  
workes.

That this is the principale point of  
your beleife, is easie to be knowne,  
since on it alone depends your salua-  
tion: and also because the<sup>c</sup> Preface of  
your confessions, and many of<sup>d</sup> your  
writers, say that it is the basis, forme,  
and soule of Christian religion, And the  
abridgement of the doctrine of the gos-  
pell.

Now it is well nigh, 1600. yeares  
since this opinion was condemned in  
Simon the Magician as hereticall, as  
S. Ireneus doth iustifie who was  
scholler to S. Polycarpe one of S. Iohn  
the Euangelists disciples, as also Theo-  
dorete, who relates it so to haue bene.  
He taught, saith S. Ireneus<sup>a</sup>, that  
men are not saued according to their iust  
workes; he teacheth, saith Theodorete,  
in his booke of hereticall fables, that  
men are not saued by their good workes.

Nor can you auoyd the force of

a lib. c. 20.

Docuit homines  
non saluari se-  
cundum operas  
iustas.

b lib. 1. Fab Ha-  
reticorum. c. 1.

Non per bonas  
actiones, sed per  
gratiam eos esse  
salutem conse-  
quutos.



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my argument by saying, that Simon the Magician was condemned for other errours. For as it followes not that à man was not condemned to death for à murther because he was also found guiltie of theft; Euen so, for that Simon the Magician called himselfe à Prophete, and sustayned that men were saued by his grace, it doth not follow, that he was not also reputed an heretike, in sustayning that workes were not profitable to saluation. In which matter, S. Ireneus and Theodorete remoue all manner of doubt when they bring in his opiniõ, that mē were not saued by their good workes, as hereticall.

Howbeit, I vndertake not, to proue an intire conformitie betwixt your beleife and theirs, not being ignorant, that as theeues disguise stolen things to put them out of the knowledge of their owners; so you disguise the old heresies, that men may mistake them. Marrie I most willingly vndertake to shew, as indeede I doe, that that old Heresiuarke, held as you doe, *That we are not saued by good workes.* And con-

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 sequently that huing bene condem-  
 ned in this point, the soule of your  
 faith was branded with à sentence of  
 condemnation, in the first age of the  
 Church, whose authoritie you dare  
 not reiect.

2. Point.

You belecue that the faith of pa-  
 rents is so efficacious, that their chil-  
 dren dying without Baptisme, are sa-  
 ued.<sup>a</sup> Calvin doth teach this doctrine,  
 and withall it is so vulgarly known  
 euen to the simplest of your followers,  
 that it needes no prooffe.

Now, albeit you make profession  
 to deteste the Pelagian errours, yet  
 your beleife in this point, is one of their  
 heresies, as it is cleare out of S. Augu-  
 stine, who puts it downe as such, in his  
 catalogue of heresies.<sup>b</sup> They promisse,  
 saith he, to children not baptised, à blessed  
 and eternall life: which he doth charge  
 with so heauie à condemnation, that in  
 the bookes, he wrote against them he  
 addes. Beleeue not, affirme not, teach  
 not, that children preuented by death be-  
 fore they were baptised, can euer obayne  
 remission of their originall sinne, if you de-

*a 4. Inssir. c. 15.*

*b lib. de Her. 88.  
 Promittunt eis  
 aeternam & bea-  
 sam quandam  
 vitam.*

*clib. 1. de anima  
 eius origine 1. 9.*

*Noli credere, noli  
 decere infantes  
 antequam bap-  
 tizantur morte  
 praeventos perue-  
 nire posse ad ori-  
 ginalium indul-  
 gentiam pecca-  
 torum.*

This article of your faith, is condemned in the person of Pelagius.

But if you alleadge for you, that your, and the Pelagian heresie are far different; they holding that euery child that dyed without baptisme, did in ioy Gods Glorie; wheras you limite it to the predestinate onely. And againe they assigned to children dying without baptisme, à different place, from that, which those that were regenerated possesse: which you doe not. I answer that the first difference which you giue betwixt you and the Pelagians, consisteth onely in à greater or lesser number of those children, whom you belecue to be saued without baptisme; and not in the substance of the errour impugned by S. Aug. who while he teacheth that no child at all without Baptisme can be saued, he condemnes you both, in that wherein you agree, to witt that some are saued without baptisme. As for the second difference, which consists, in this, that the Pelagians assigned another place to children dying without



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baptisme then to the baptised, it is disadvantageous to your selues, and yet doth no whitte impair the force of my argument: to the validitie of which is it sufficient, that you and the Pelagians agree in this, that without baptisme one may inioy life everlasting. Which S. August. doth clearly condemne, and by way of disgrace obiect vnto them, *that they promisse à blessed and eternall life, to children not baptised.*

Ioan. 3.

And that this difference doth disparage your cause. By deduction you will plainly discover. The Pelagians held, that children were saued without Baptisme. This passage was opposed against them. *Vnles à man be borne againe of water and the Spirit he cannot enter, &c.* they being couinced by the clearnes of this place, grated indeede, that the kingdome of heauē was only prepared for the regenerated; marrie besides heauen they assigned à third place, as à Residence for children dying without Baptisme. So that they gaue way to the clearenes of this passage, which you doe; for you deny absolutely

Aerius, by the relation of S. Augustine, and S. Epiphanius?

*Aug. hoc. 53.  
Epiphan. har.*

As your beliefe resembles that of the auncient Heresiarkes condemned by the Church, so your manner of proceeding is not vnlike to theirs: for the Manichees did vpbraide S. Augustine, Vigilantius, and S. Hierome, that for their owne profit and interest, they defeded the doctrine of the Church, which is the verie same which now you obiekt against vs.

The Prelates, nether intrench vpon the liuing nor the deade, but doe greagly assiste the one and the other, wheras you abuse them both. They assiste the liuing by instructions and Sacraments: the liuing and the deade by their prayers and their sacryfices: wheras you doe altogether neglect the deade; and the care which you haue of the liuing, hath no other effect then the death of their soules.

You say that the Pope for some ages past, hath hindred kings to read the Scriptures. Where doe you find that prohibition? The Popes would alwayes exceedingly reioyce, that

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baptisme then to the baptised, it is dis-  
aduantagious to your selues, and yet  
doth no whitte impaire the force of  
my argument: to the validitie of  
which is it sufficient, that you and the  
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dying without Baptisme. So that they  
gaue way to the clearnes of this pas-  
sage, which you doe; for you deny  
absolutly



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Acrius, by the relation of S. Augustine, and S. Epiphanius? *Aug. hoc. 59.  
Epiphan. har.*

As your beliefe resembles that of the auncient Heresiarkes condemned by the Church, so your manner of proceeding is not vnlike to theirs: for the Manichees did ypbraide S. Augustine, Vigilantius, and S. Hierome, that for their owne profit and interest, they defēded the doctrine of the Church, which is the verie same which now you obiekt against vs.

The Prelates, nether intrench vpon the liuing nor the deade, but doe greatly assiste the one and the other, wheras you abuse them both. They assiste the liuing by instructions and Sacraments: the liuing and the deade by their prayers and their sacryfices: wheras you doe altogether neglect the deade; and the care which you haue of the liuing, hath no other effect then the death of their soules.

You say that the Pope for some ages past, hath hindred kings to read the Scriptures. Where doe you find that prohibition? The Popes would alwayes exceedingly reioyce, that

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kings who are learned, and are addicted to reading, should exactly reade them: being confident that by the assistance of learned men who are able to explicate the sense vnto the, they will clearly discover, that the gouernment of the Church is not built vpon the ignorance of the word of God, as you caluminate; but that your religion is grounded vpon the corruptions and bad interpretations of that sacred word. They will also see that the Pope makes not himselfe the supreme iudge of faith, but that he was constituted such by God and the Church which is the pillar and rocke of truth, seeing God did constitute Peter a *Peira* or rocke vpon which it is built.

And indeede S. Hierome, though most conuersant in all holy Scripture, did yet beseech Pope Damasus, that he would decree whether we ought to say one, or thee hypostases, professing that he would hold as an article of faith what he defined. Had not S. Bernard also the Scripture before his eyes when he wrote to Pope

Innocent the II. that all the dangers and scandalls which rise in the kingdom of God ought to be referred to his Apostleshippe, especially things concerning faith? Vvas the Scripture vnknown to Iustiniã the Emperour, when he saith in his Epistle to Pope Iohn the II. *We suffer nothing to passe which belongs to the state of the Church, vnknown to your Holines, who is the heade of all the holy Churches.* Vwhy did the Ecumenicall Councells held in the primitiue Church demand the confirmation of their Decrees of the Pope, if they knew not by holy write that they were obliged therunto? Vvas not the Scripture both in the east and west Church, when, as S. Hierome relates, the Synodicall consultations of both those parts of the world, were sent to Pope Damasus to be confirmed? Kings meete with nothing in Scripture but your condemnation. And if they daigne to cast an eye vpon historie, they shall find, that the Popes whose greatnes is represented as preiudiciall to this our France, hath not bene a litle aduan-



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ragious vnto it. But if any haue ray-  
sed themselves to the dettirement  
of France alwayes most Catholike;  
and with the diminution of the most  
Christians kings dignitie, you are the  
men, who being enemyes to the Ca-  
tholike Church, and Christian reli-  
gion, like true children of darknes,  
had your birth and groth by meanes  
of their obscuritie.

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#### CHAP. XIV.

##### MINISTERS.

**T**He neglect of these things, hath for  
the space of many yraes, drawen  
great inconueniencies vpon France, and  
hath made it a Theater, wherupon  
bloodie Tragedies haue bene acted, while  
God punisheth the contempr of his word,  
and the oppression of his children. The ripe-  
nes of your Witt, dread Soueraigne, euen  
in the spring of your yeares, and the ryme-  
lynes in princelike and Christian verities  
which discover themselves in your Maicstie  
makes vs hope for a more happie age vnder  
your raigne. God who bestowed your Maie-  
stie on France in his benediction, will by his

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providence conserue you, and will settle and confirme your scepter in your hands, making vse of it to the establishment of his sonns kingdome who is king of kings, so that God raigning by you, may raigne also in you, to the end that you may raigne with him for euer. But if contrarie suggestions hinder our humble supplications from being receaued of your Maiestie with wished successe, yet will we neuer cease while God grants life to instruct your people in obedience and loyallie towards your Maiestie, and we will pray to God for the conseruation of your person, and the prosperitie of your kingdome, as it becomes such as are, &c.

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ANSWER.

**I**T is not at this present onely that the professours of a false beleefe, impute the calamities which happen in their tymes to the contempt of their errours: for euen Tertull. Arnobius, S. Cyprian, S. August and diuers others doe witnesse that the Pagans ascribed all the disasters of their tymes, to the honour in which

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Christian religion was held, and to the contempt of theirs. In this you imitate these old Pagãs, and indeede since the end doth crowne the worke, it was fitting, that your writing which is full of the imitations of ancient heretiques condemned by the Church, should be crowned with the imitation of Pagans, condemned by all christian societies.

If the calamities of France did proceede from the contempt of your religion, it had not so much flourished in the tyme of the Albigeois, whom you acknowledge to be your brothers, seeing it did persecute them in open warre. And without doubt it had bene oppressed with miseries vnder the raigne of Pepin & Charlemagne, who religiously honored the Popes and the Roman Church, whereas it was neuer more flourishing then in their raigne. Againe Italie and spayne where your errors are not currant, whence those that professe them are banished, and where the holy sea is as much honored, as in any place of the world, should be most



miserable contries. But your assertions haue no ground of reason.

It is true indeede, as the Fathers doe obserue, that temporall felicitie doth follow religion, marrie not yours, but that onely which was left vs by the Apostles, and which to this day is conserued in the Romane Church. This moued S. Ambrose to obserue, that as long as Constantinople did nourish the poyson of the Arians in her breast, her walls were continually inuironed with the armyes of her enemyes, and that hauing once imbraced the Catholike faith, she was deliuered from them with triumphe.

The tragidies which are represented vpon the French stage, proceeds not from the contempt of your religion, but from the contempt which the professours of it, shew to the law of God, the authoritie of his Church; and their dutie to their kings. Heresie hath alwayes occasioned greatest calamities in the states wherein it hath gotten footing; and the kings that haue abandoned the Romane faith, haue ordinarily bene vnfortunate.

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Christiernus king of Denmarke the first king that was imbued with your errorrs, was deposed from his kingdom, put in an iron cage, and finally, according to the opinion of the ty- mes, poysoned, as I haue alreadie mentioned. The Electour of Saxonie, nephew to the first Abbettour of Luther, was taken prisoner by the Empe- rour, condemned to death, and in the end by commutation of punishment, lost his Electourshipe, and the moie- tie of his estate: in sequall wherof his sonne dyed in prison. The Lantgraue of Hesse who sustayned the same cause, remayned for a long tyme pri- soner. Of 28. hereticall Emperours of Constantinople, thirteene were slayne. Of the rest, some had their eyes pulled out, some were deposed, all dyed most miserably. Of seauen Vvandall kinges subiect to the same errorrs, three were miserably mur- thered. Of thirteene which the Visi- gots had, twelue did violently dy. Of seauen of the Ostrogots, two onely escaped the enemys sword. Of seauen which were in Lonbardie, one onely

*Hist. Vand.*

*Annal. Hist.*

*Hist. Ital.*

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escaped an vntymly death.

So manifest it is that heresie is the source of all mischeife, and that he that forsakes the Romane Church is ordinarily oppressed with miseries and misfortunes! Vvherfore hauing iust occasion to feare, that you might be vtterly ruined therby, if you continue in your errours, I thought good, hoping to reclame you, and to reduce you to the bosome of the Church, hauing alreadie refuted your writing, to propose vnto you some reasons, which obliging all the world to hate your religion, might administer you iust occasion to forsake it. I could easily produce a great number, yet I will content my selfe with five onely, which doe conuince that your beliefe is worthy of horroure; because it doth introduce schisme into the Church: reuiues the old heresies which were condemned in the primitive Church: banisheth all vertue: authoriseth all vice; and will haue no law, whether of the Churche or of Princes, to haue power to oblige in conscience.



*THE RELIGION PRE-  
tended to be reformed is unworthy  
of hatred, because it makes a  
schisme in the Church.*

## CHAP. XV.

**S**INCE we are diuided and sepe-  
rated in communion, wheras before  
we were vnited in one body, it is  
euident that you, or we, haue made  
a schisme. It rests to be examined  
who is guiltie of this crime, wherof,  
I assure my selfe, that by the iudge-  
ment of the whole world, and of  
your owne consciences, you remayne  
conuincd by vndenyable proofes,  
since they are the same, by which the  
Fathers of old did conuince those  
whom you your selues acknowledge  
to be Schismaticques.

*In Cypr. l. de  
unit. constat à  
Christo &  
qum Enange-  
lio seperari,  
non enim nos  
ab illis, sed illi  
à nobis exie-  
runt.*

*It is euident, saith saint <sup>a</sup> Cyprian,  
speaking of the Nouatians, that they  
are seperated from Iesus Christ and his  
Gospell, because we went not out from  
them, but they from vs Cæcilianus, saith*

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\* S. Optatus against the Donatists, did not sepevate himselfe from Maiorinus your greatgrand father, but Maiorinus from Cæcilianus, nor did Cæcilianus Sepevate himselfe from the Chaire of S. Peter, or of S. Cyprian, but Maior: in the chaire in which thou sittest, a chaire, which before Maiorinus, had no origine. And a litle after, The Church was one, till it was divided by those who ordayned Maiorinus. Vve must now see who remayned with the whole vniuers in its beliefe, and in its roote. who is seated vpon another chaire then that which was before. These two passages doe shew that the Novatians and Donatists, were accounted Schismaticques: both because they with drew themselves from the Catholikes, not the Catholikes from them, as also because they erected a new chaire, and finally because they stayed not together with the vniuers, in the roote whence they sprung.

Now all these things doe conuince you, considering that you went out from Catholikes, and not Catholikes, from you: that you set vp a Chaire at Vvitemberg, and at Geneva, which

*\* Lib. cont. Parmen. non enim Cæcilianus exiuit a Maiorino, sed Maiorinus a Cæciliano. una erat Ecclesia antequā divideretur ab ordinationibus Maiorini: videndum est quis in radice cum toto orbe manserit, quis Cathedrā sederit alteram qua ante non fuerat.*

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was not before your tyme; and that you haue seperated your selues from the roote which produced you, in lieu of remayning together with the whole world in the Romane Church which brought you forth.

That you went out frō Catholikes, is iustified by your owne confessions: and it is euident, in that you cannot name one of the first followers of Luthere, who had not bene of ours.

That you your selues are the Architects and Founders of your chaire, it is cleare; since none before the coming of Luthere did know, at Vvitemberg; nor at Geneua before Farell and Caluin, the Chaire where your doctrine is preached: and that you will not affirme, that they which preceeded those personages in those places, taught therein the same doctrine which you teach.

That you remayned not in the roote from whence you sprunge, t'is manifest: since you are no more in the Romane Church where you tooke your origine: therefore it is vndoutable, that the arguments of the said Fathers, doe conuince you of schisme.

*Confess. Hel-*  
*uetica c. 16.*

*Ecclesia nostra*  
*se à Romana*  
*separarunt.*

*Luther in c. 11.*

*Gen. Nos su-*  
*mus sancti*

*Apostata, de-*  
*fecimus enim*

*ab Antichristo*  
*& Sathana*

*Ecclesia.*

*Calu. 4. Instit.*

*c. 2. §. 6. Ab eo-*

*rum Ecclesia*

*recessimus. Et*

*cap. 6. §. 1.*

*Zachius tract.*

*de Eccles. c. 8.*



Nor doth it serue your turne to say, that our abuses were the cause you withdrew your selues : for without examining the cause of your seperation, it sufficeth to know that you are separated, there being no cause at all which can exempt a Church from schisme, which comes intire out of another. This is manifest, in that the Church hauing drawen her beeing from no other but Iesus Christ cast into a sleepe vpon the Crosse, like as Eue was drawen from no other place, then from the side of Adam layd a sleepe in Paradise, in that it preceded euerie false Christian societie, even as the Architype precedes that which is copied from it : in that it was established 1600. yeares agoe, with promisse of a perpetuitie so assured, that it cannot departe from its primitiue establisshement, that is to say, from the body first instituted by Iesus Christ, while he was in the world : there is none that doth not acknowledge that a Church, like yours, which a smale tyme since departed wholly out of another Christiã societie, is at least Schismaticall.

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And it will be as litle for your aduantage to affirme, that you were forced out from vs, the Church by her excōmunication compelling you therunto: because, as I haue said, it is enough to know that you are gone out, without searching the cause therof: and againe that it is a cleare thing, that the Church of Rome, did neuer banish you from her communion, till after you had diuided your selues frō her beloife: which is iustified, in that the Pope did not excōmunicate Luther till after he had preached against the Faith of the Romane Church. Thus you remayne attainted and cōuicted of schisme, nor are you able to purge your selues of it, as I shall still make more and more appeare.

*\* S. Aug. lib. 2. cont. litt. Petil. c. 16. Obiicio schismatis crimen quod tu negabis, ego autem statim probabo, neque enim communicas omnibus gentibus & illis Ecclesiis Apostolico labore fundatis.*

\* S. Augustine saith to Petilian a Donatist, *I obiect vnto thee the crime of schisme, thoult, deny it, and I will presently conuince thee of it, for thou art not in communion with all the people, and Churches founded by the Apostles labour. If S. Aug. conuincd Petilian of schisme, because he was not in communion with the Church dispersed through all the world and founded by the Apostles:*

can you your selues doubt but that you are conuincd of the same crime, sith you haue no communion with the whole vniuerse no nor with the Apostolicall Church: your owne consciences, I dare assure my selfe, will at once both accuse and couince you. Now if the argumēts I haue vsed to conuince you of schisme, haue not fully satisfied: I will yet further lay before your eyes, how the same Fathers, and many others, hauing condemned some of their tymes as schismatikes, onely because they did diuide themselves from the, Roman Church, doe in that their fact condemn you also of the sam crime, as hauing forsaken the said Church.

He, saith S. <sup>a</sup> Cyprian, who forsakes the Chaire of S. Peter, vpon which the Church is built, doth he conceaue himselfe to be in the Church? Vwhere this great S. doth not onely say that such as diuide themselves from the Chaire of S: Peter, are out of the Church, but withall renders the primitive reason therof, because they sepetate themselves from the foundation of the Church. The same <sup>b</sup> he toucheth in another

<sup>a</sup> Cyp. lib. de  
vni. Eccles.  
Qui Cathedrā  
Petri super  
quod fundata  
est Ecclesia,  
deserit, in Ec-  
clesiā esse  
confidit?

<sup>b</sup> Cyp. epist. 55.  
ad Petri Ca-  
thedrā, atque  
ad Ecclesiam  
principalem,  
unde unitas  
Sacerdotalis  
exorta est.

<sup>c</sup> Optat. l. 2.  
contra Parm.  
Igitur negare  
non potes scire  
te in vrbe Ro-  
mana Petro  
primo Ecclesiā  
Episcopalem  
esse collatam...  
... his qua ca-  
thedra unitas  
ab omnibus ser-  
uaretur... vñ  
am schisma-  
ticus & pecca-  
tor esset qui cō-  
tra singularem  
Cathedram  
alteram collo-  
casset.



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<sup>a</sup> Lib. 2. Vnde  
est ergo quod  
claves regni  
vobis usurpare  
contenditis?  
quæ contra Ca-  
thedra Petri,  
vestris præsu-  
mptionibus &  
audacijs sacri-  
legio contendit-  
is?

<sup>c</sup> l. 2. in qua  
vna Cathedra  
unita, ab om-  
nibus seruare-  
tur.

<sup>e</sup> Lib. 3. cap. 3.  
Ad hanc Eccle-  
siam propter  
potentiores  
principalitatis  
necesse est om-  
nem conuenire  
Ecclesiam, hoc  
est eos qui sunt  
vndique fide-  
les.

<sup>f</sup> De obitu Sa-  
tyri. Vtrumna  
cum Catholi-  
cis, hoc est cum  
Romana Ec-  
clesia conueni-  
ret.

<sup>h</sup> Ep. 57. Ego  
nullus primum

place, where he saith, that S. Peters  
Chaire, is that, from whence priestly vni-  
tie rooke its origine. Thou art not ignorant,  
saith S. <sup>c</sup> Optatus to Parmenian Do-  
natist, that the Episcopall Chaire was first  
coferred vpon S. Peter in the Ciue of Rome,  
in which one chaire all should be so vnited,  
that whosoever is disvnited, and sett's vp  
another chaire against that, is a Schisma-  
tike and a sinner. V' whence, <sup>d</sup> saith he in  
the same, doe you then pretend to haue the  
keys of the kingdome of Heauen, you that  
wage warre against Peters <sup>e</sup> Chaire, in  
which alone the vniue of the Church is con-  
serued? S. <sup>f</sup> Ireneus grounds vpon the  
same foundation when he saith, that it  
is necessarie that all the Church, that is,  
all the faithfull through the whole world,  
agree with the Church of Rome, in regard  
of her more powerfull principalitie. It is  
also for this reason that S. Ambrose  
relating that Satyrus demãds of some  
one, whether he did not accord with  
the Catholikes, addes, that is to say with  
the Romane Church, taking the Catho-  
like Church, and Romane Church for  
one and the same thing. In fine this  
would <sup>h</sup> S. Hierome writing to Pope  
Damasus

absolutely that it doth exclude children that die without the sacrament, from the kingdome of heauen, though it teach expressely, that they shall haue no patt therin. Wherin you clearely discover, that your heresie is more impudent, then that of the Auncient heretikes, sith, you audaciously deny, as a thing which is preiudiciall vnto you, that, which they durst neuer call in question, though it were absolutely against them.

It is manifest therefore, nor haue you what to say against it, that this article of your faith, wherby you maintain that children dead without baptism are saued, was condemned by the auncient Church, in the person of Pelagius.

Yet fearing that the differences which are betwixt his errout and yours (abbeitt they be not able to saue you from the Churchs curse) might hinder you to confesse that you are condemned in his person: to leaue you to your owne condemnation, I will shew you the condemna-

*Lib. de anima  
& eius origine.  
c. 9. Iste autem  
(Vincentius)  
cum confiteatur  
parvulos origi-  
nalis obstrictos  
esse peccato, eis  
tamen regnum  
celorum non  
baptizatis ausus  
est polliceri, quod  
nec illi ausi  
sunt, &c.*

tion of your verie errour in S. August.  
in the person of one named Vincen-  
tius, who without assigning a third  
place with Pelagius, absolutely allowed  
with you, the kingdome of Heauen  
to Children not baptised. *He durst,*  
saith S. Aug. *promisse the kingdome of*  
*heaven to children not baptised*, which  
the Pelagians durst neuer doe.

## 3. Point.

*a Whitak. con-  
tron. 2. q. 5. c. 7.  
Docuit Iouinia-  
nus Mariam a-  
misisse Virgini-  
tatem in partu.  
Respondet sum-  
mopudensissimus  
haereticus fuit.  
sed ait nos simi-  
liter docere &  
nominat. Buce-  
rum Molinam.  
Respondet. Hoc  
ait quia non ad-  
mittimus fletam  
allam partus ra-  
torem, &c.  
b Hares. Virgi-  
nitatem Maria  
destruebat di-  
ci. eam pariendo  
fuisse corruptam.*

Your Doctours doe teach that our  
Saviour Christ, did in his birth violate  
his mothers integritie, as all other  
children are wont to doe <sup>a</sup> Witakere  
purging himselfe of diuers errours,  
which the great Cardinal Bellarmine  
iustly imputes to his sectaries, doth in-  
genuously anow this opinion, and stri-  
ues to defend it, which yet puts no  
obligation vpon me at this present to  
refute it, contenting my selfe onely to  
shew that it is the auncient heresie of  
Iouinian, which was condemned in,  
the 4. age, according to S. Aug. <sup>b</sup> rela-  
tion in these tearmes. *Iouinian*, saith he  
*did destroye the Virginitie of Marie, say-*  
*ing that in her Childbrith she was cor-*  
*rupted.*



Not is it to the present purpose to shew that your beleife doth differ from that of Iouinian; for that he, forsooth, doth abolish the mentall virginie of the B. Virgine (which you do not) it being manifest, that Iouinian denied corporall virginie to our B. Lady Both because S. Augustine impugning this Heresiuarke, defends her corporall virginie; and also for that the reason which he brings to shew that the B. Virgine had not conserued her Virginie, was grounded vpon her childbirth, and withall, that he sustayned, that the body of Iesus Christ, would haue bene conceaued to haue bene an onely Phantome, if it had not bene berd and borne after the manner of other children, which belongs not to the Virginie of the mynde, but that of body onely.

Therfor my assertion stands firme, that your beleife in this point was condemned in the primitiue Church, in the person of Iouinian.

4. *Poini.*

You hold and teach, that the iust onely are in the true Church, which

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is an error condemned in the Donatists more then 1300. yeares agoe.

a 4. Inſtit. c. 1 5.  
7. In Eccleſiam  
qua reuera eſt  
coram Deo nul-  
li recipiuntur  
niſi qui adoptione  
gratia filij  
Dei ſunt.

That you are of this opinion,<sup>a</sup> Cal-  
uine doth make manifeſt, in theſe  
teatmes. None is receaued into the  
Church, which is truly the Church before  
the face of God, but he onely who is the  
ſonne of God by the grace of adoption.

b Art. 27.

And<sup>b</sup> your confeſſion doth beare the  
ſame, ſaying, we affirme then, that the  
true Church, following the word of God,  
is the companie of the faithfull, who vna-  
nimouſly follow the ſame word, and the  
pure religion depending thereupon, and  
who profit in the ſame all the dayes of  
their life.

In collat. 3. die  
c 8. Zizania in-  
ter tritum non  
Eccleſia ſed in  
mundo permi-  
ſta diſcernunt.  
Ecc. 10. Non be-  
ne intelligi aius  
Eccleſiam in qua  
ſimul & tritich  
& zizania inſi-  
ſa ſunt creſcunt.

That this opinion was condemned  
for heretie in the Donatiſts, S. Aug.  
makes euident, by the paſſages which  
he alleagerh, impugned by him, and  
other Catholikes in the conferences  
had with them<sup>c</sup> They ſay, that the  
dernel is mixed amongſt the wheate, not  
in the Church, but in the world: they ſay,  
that one can not well conceaue a Church,  
in which wheate and cocke growe both to-  
gether.

You will ſay here, as in the former

points, that there is a faire difference, betweene the error condemned in the Donatists, and your beleife, because they denyed that the wicked were in the visible Church, which yet you grant, denying onely that they are in the true Church.

To which I answer, that though it were a visible Church from which the Donatists, did exclude the wicked, yet puts that no impediment why there may not be a cōformitie betwixt them and you in the point I speake of, to witt, in that both exclude the wicked from the true Church. True it is, there is this difference betweene them and you, that they acknowledge the visible Church to be the true Church, which you ascribe onely to the invisible Church: whence it is manifest, that the difference betwixt you and the Donatists, is, whether the true Church be visible or invisible, not whether the wicked are in it or no, whence you both equally exclude them. Thence it is manifest, that having shewen, that that opinion was condemned of heresie in the person of



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the Donatists, I have shewen by consequence, that it ought also to be condemned in you.

That it was from the true Church from which the Donatists, excluded the wicked, S. Aug. makes it cleare<sup>a</sup>, saying in expresse words, that they denyed that the wicked were, in the true and lawfull Catholike Church, and againe b, that they were in the body of Iesus-Christ, wheras Iesus-Christ is the Saviour. Which are<sup>a</sup> the verie words, in which you expresse the true Church.

And therfor it is a thinge not to be called in doubt, that this article of your faith, was condemned in the primitive Church in the person of the Donatists.

You will say, perhappes, that willingly you will ioyne hands, if we can conuince you, that these points of your faith, were condemned by any generall Councell in the primitive Church; but that the authoritie of one or two Fathers is of smale consideration, and consequently that you suffer no preiudice, for being condemned by them.

a lib. 2. cont.  
Caudent. c. 2.  
in Gera germana  
Catholica Ecclesia.  
b lib. de Unit.  
Eccles. c. 2. in  
corpore Christi  
enime Christus  
est Saluator.

a Whitak. con-  
tron. 2. q. 1. c. 7.  
In Eccles. Cath.  
qua est corpus  
Christi.

Item, possunt esse  
in visibili Ecclesia  
reprobis: sed  
non in Ecclesia  
Catholica.

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To this I answer, that it is not al-  
wayes necessarie to interpose the au-  
thoritie of a generall councill for the  
condemnation of an heresie, which is  
evident by this, that when the Pela-  
gians would not esteeme themselves  
condemned, because it was not per-  
formed in a generall councill, S. Au-  
gustine laughes at such friuolous eua-  
sions, As though, saith he, neuer heresie  
had bene cōdemned but by a Synode seeing  
verie few such haue bene found, as that  
it was requisite for the condemnation of  
them to assemble a Councell, and that there  
were incomparably more in number, which  
deserued to be reprov'd and condemned, in  
the same place wher they were hatched  
whence they might be divulged through  
out all the world, to the end they might  
be shunned.

Secondly I say, that I doe not pro-  
duce the authoritie of one or two Fa-  
thers against our aduersaries, as repu-  
ting their authoritie sufficient, to con-  
demne their opinion, but as esteeming  
it sufficient to declare what was the  
beleife of the Church in their tyme,  
wherby we iustly iudge such con-

b Aug. l. 4. cont.  
duas Epist. Pe-  
lagii c. 61. 62. 63.  
Quasi-nulla ha-  
resis aliquando  
esset nisi Synodus  
congregatione  
damnata sit, cō-  
potius rarissime  
inueniantur  
propter quas  
damnandas ne-  
cessitas talis ex-  
isterit, multoq;  
sint & incompu-  
tabiliter plures  
qua ubi existe-  
runt illic impro-  
bati damnatiq;  
meruerunt atq;  
inde per ceteras  
tetras deuian-  
da inolescere  
potuerunt.

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demned of heresie, as by their relation  
appeare so to be. Being à thing most  
reasonable, and agreeable euen to  
iudgements of least capacitie, rather to  
giue credit to those auncients in the  
relation of things, which they affirme  
to haue past in their tymes, then to  
you who fall far short of them, espe-  
cially seeing S. Augustine teacheth us,  
that they held what they found in the  
Church; that they taught what they had  
learnt, and left to their children, what  
they had receaued from their Fathers.

*Lib. cont. Int. c.  
10. Quod inue-  
nerunt in Ecclef.  
conseruunt, quod  
disceperunt do-  
cuerunt, quod à  
Patribus accepto-  
runt, hoc filijs  
tradiderunt.*

Finding this answere no armour of  
prooffe, you will flie for refuge to ano-  
ther; saying that S. August. S. Epipha-  
nius, Theodoret, and others who had  
made à catalogue of heresies, did not  
propose vnto themselves to put onely  
into it heresies properly speaking,  
whence it appeares, that to shew that  
an opinion is related therein, is not à  
sufficient prooffe, that it was condem-  
ned as hereticall.

To which I replie, 1. that this an-  
were is without grownd, or prooffe.  
2. that the Fathers say me and end, in  
reducing into à certaine order, and



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framing as it were a list of all the heresies, doe clearely shew, that they register none therein, but those that are taken properly, since their designe was to gather together, all the opinions which might separte from communion with the Church, to the end, that being known without difficultie, they might be auoyded with facilitie. 3. that besides these generall professes, S. Aug. who is one of them now in question, gives particular testimonie, that he put downe none but true heresies in his Catalogue: For<sup>a</sup> he saith in the begining, that he doth publish them, for their instruction who desire to flie the opinions contrarie to Christian faith. Whence is apparant, that he onely makes mention of true heresies, and properly taken for such, as he doth also afterwards confirme, <sup>d</sup> saying that the Church condemns all the points which he putts downe, that none ought to receave any of them for articles of faith, for in so doing they shall not be Catholikes.

Wherefore notwithstanding all your

*a Lib. de Hæresi.  
Petit à me Gg  
de Hæresibus aliquid scribam  
dignum lectio-  
ne cupientium  
dogmata devi-  
tate contraria  
fidei Christianæ.*

*b lib. de Hæresi.  
Quid contra ista  
sentiat Catholi-  
ca Ecclesia su-  
perfluo quaritur,  
cum propter hoc  
scire sufficiat  
eam contra ista  
sentire, nec alio-  
quid horum in  
fide quonquam  
debere recipere.  
Possunt & hære-  
ses alia quæ hoc  
opere commemo-  
rata non sunt  
vel esse vel fieri,  
quarum aliquam  
quisquis sanus-  
rit Christianus  
Catholicus non  
erit.*

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 evasions, it is cleare, that in the foure  
 points by me alleaged, you have re-  
 newed the heresies condemned in the  
 primitive Church, and consequently,  
 that in this consideration, your do-  
 ctrine is worthy of hatred and hor-  
 rour.

*The religion pretended, to be  
 reformed, doth banish  
 all vertue.*

## CHAP. XVII.

**T**HAT your Religion doth banish  
 and abolish all vertue, though  
 shame forceth you to deny it, yet  
 will I force your owne authours con-  
 fesse it, who, surely will gaine be-  
 liefe, no man being suspected in his owne  
 cause.

Let man know, saith<sup>a</sup> Luther, that  
 all his life, and all his actions is nothing  
 els but sinne, damnable in the iudgement  
 of God. Those, saith<sup>b</sup> Calvin, who  
 shall make à diligent search into the true  
 rule of Iustice, such as it is in the iudgement

*a. Luth. lib. de  
 homin. operibus,  
 scilicet. homo om-  
 nium sine vitio  
 & actionem ni-  
 hil aliud nisi  
 damnabilis esse  
 peccata in Dei  
 iudicio.  
 b. Calv. 3. Instit.  
 2. 12. §. 4. Qui  
 scitis, tanquam  
 sub Dei conspe-  
 ctu de vera ius-  
 titia, regula  
 quarent, illi cor-*

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of God: will certainly find that all the  
workes of men, valued according to  
their waights and worth, is no other thing  
but ordure and vncleanes, and that  
which is commonly tearmed iustice, is in  
the sight of God verie iniquitie. If God,  
saith <sup>c</sup> Beza, did rigorously sound the  
most excellent workes of men, no other  
thing could be resolved vpon, then that  
they were pollutions of the glistes of  
God. If workes be exactly examined,  
saith <sup>d</sup> Pareus one of your best mo-  
derne writers, according to the rigour of  
Gods law, they will be found pure sinns.  
You say also in your <sup>e</sup> Catechisme,  
that there is alwayes, some certaine in-  
firmities of the flesh: mixed with our  
workes, whereby they are defiled. Whence  
it followes plainly that all good  
workes are bad, since the essence and  
being of Good proceeds from an in-  
firm cause, as euill doth arise out of the  
least defect.

Now if all our workes before God,  
who according to the <sup>f</sup> Apostle to the  
Romains, knoweth and iudgeth all  
things as they are in themselves, are  
no other thing, then damnable sinne,

to coperiens om-  
nia hominum o-  
pera, si suade-  
gnitate oſcan-  
tur nihil nisi in-  
quinamenta esse  
et sordes; et  
qua iustitia  
vulgo habetur,  
eam apud Deum  
meram esse ini-  
quitatem.

<sup>c</sup> Beza Confess.  
Fidei. c. 4. art.  
19. Si summo  
iure inquireret  
Deum in ipsa  
quoque prestan-  
tissima homi-  
num opera, nihil  
aliud posset de  
ijs constitui quā  
meram esse dono-  
rum Dei pollu-  
tiones.

<sup>d</sup> Pareus libi 4.  
de iustitijs. c. 6.  
15. Eadem ope-  
ra (bona) si di-  
strictum ad legis  
rigorem exami-  
nentur a Deo,  
mere erant pec-  
cata.

<sup>e</sup> 2. Sunday.  
et 2. Corinth. 6.  
Qua enim par-  
ticipatio iustitia  
cum iniquitate,  
aut que societas  
lucis ad tene-  
bras?



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then ordures, vncleanesse, pure iniquitie,  
pure sinne, pure pollution of the gifts  
of God; it is manifest that there is, nor  
good worke, nor vertue at all in the  
world, being a thing altogether impos-  
sible that vertue and vice should sub-  
sist in the same subject, and yet far lesse  
can vertue accompanie an action,  
which is meere iniquitie, pure sinne,  
and verie filth. It appeares ther-  
fore that you banish, and directly abo-  
lish all vertue, and doe indirectly, and  
in consequence, diuert and seduce men  
from euery good action, since all that  
is reputed good in the iudgement of  
men, is pollution and damnable sinne in  
the sight of God: So that such as both  
loue and feare God, are to abstayne  
from it, as from a thing which is dis-  
agreeable in his diuine presence.

But perhaps, will you replie, your  
doctrine doth not withdraw me from  
good workes, in that we teach that  
they are as many sinnes before God,  
since it teacheth with all, that those  
sinnes are not imputed to those that  
commit them.

But you shall not thus escape me,

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because one that hath a filiall feare,  
doth not onely waigh whether the  
faults committed shall be imputed or  
no, or whether he shall sustayne the  
punishment therof, but doth principally  
eye the offence of his father, whom  
he nether ought, nor will displease;  
Wherupon he will abstayne from  
euery action which may be displeasing  
vnto him, and moreouer that he is  
obliged ther vnto.

And it will be as litle to your pur-  
pose to alleadge, that you doe not  
teach, that workes, are bad of their  
owne nature, but onely by the corrup-  
tion of man, whence you inferre that  
a man is not obliged to flie them: be-  
cause, besides that 8 some of yours,  
doe sustayne that they are bad euen  
of their owne nature; whither they be  
bad by nature or by accident, it is  
enough to bring an obligation vpon  
vs to flie them seeing euen the light of  
nature doth teach vs, that what soeuer  
is euill is to be eschewed, without all  
exception; and that God in no sort is  
to be offended, nether by an action  
bad in its owne nature, nor by acci-

*g Lush. in Con-  
fess. Latom, flat  
opus bonum na-  
tura sua esset in-  
mundum. Et  
Assert. art. 32.  
Opus bonum  
optime factum  
est peccatum vo-  
niale, non natu-  
ra sua sed mi-  
sericordia Dei.  
Whitak. li. 2. de  
peccat. orig. c. 3.  
Docum. memoria-  
liter semper pec-  
cata a iustis ex  
natura rei &  
actionum ipse-  
rum, licet pro  
huiusmodi non  
reputentur.*

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dent. Which I will manifest by a fa-  
miliar example, none being ignorant,  
that though, an almes, be of its owne  
nature good, and yet by accident, euill,  
as being giuen to an ill end, it is not  
lawfull to giue it in such tearmes,

*The Religion pretended to be re-  
formed layes open the Gate  
to all vices.*

CHAP. XVIII.

*a Tertul. cont.  
Valent. cap. 1.  
Nihil magis cu-  
rant quam oc-  
cultare quod  
predicant.*

*b Tertul. Furi-  
bus semper al-  
quid excidere  
solet ad iudiciū.*

**H**Auing learned of the <sup>a</sup> Fathers,  
that it is the ordinarie custome  
of those that are attaynted with er-  
our, to disgnise their beleife, and in-  
uolue ad hide it in obscuritie: nothing  
being more disgracefull vnto you,  
then by your Doctrine to open the  
gate to all vices, it may seeme, a hard  
thing, to proue you guiltie of this  
crime, yet grounding my selfe vpon  
an obseruation which <sup>b</sup> Tertullian  
made, that such as you are, may be  
discovered like as the eues, who casual-  
ly leaue some thing behind them,



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which giues euidence to their condemnation, I am not affrayd to vnder-  
take it. and I shall discharge my selfe  
of my vndertaking euen by the iudg-  
ment of all the world, if I make mani-  
fest, that you teach, that Adulteres,  
Homicides, deneyers of Iesus Christ,  
and such as commit other most grie-  
uous crymes, reynayne notwithstanding  
in the state of grace, and salua-  
tion: euery one knowing by experiēce  
that it is à maine allurmēt to the faith-  
full to yeeld to their passions, and to  
abbādone and giue themselues ouer to  
vice, if liuing neuer so deboystly, they  
cannot be deprived of Gods grace, or  
assurance of their saluation.

*A Christian, saith* <sup>c</sup> *Luther, is so*  
*rich, that he cannot perish, yea though*  
*he would, what sinne soeuer he commit,*  
*if he will beleeeue onely. And in the same*  
*place, there is no sinne that can damne*  
*him, but onely incredulitie. The holy*  
*Ghost, saith the* <sup>d</sup> *vniersitie of Zurich,*  
*and which is to be noted à Caluinisti-*  
*call vniersitie, perpetually keeps his re-*  
*sidence in Saints, abbeir, they be somtyme*  
*carried à way, and overswayed by the*

<sup>c</sup> *Luth. l. de re-  
prou. Babylon.  
de bapt.*

*Christianum sine  
baptismo e-  
ciam nolens pp-  
test perdere sa-  
lutem suam,  
quantiscunque  
peccatus nisi no-  
lit credere.*

*Nulla enim pec-  
cata eum possunt  
damnare nisi so-  
la incredulitas.*

<sup>d</sup> *Apud sancti.  
l. 2. Miscelleneū  
in Thesib. 5.*

*In sanctis Spiri-  
tus perpetuo  
manet quamuis  
pondere carnis  
aliquando vni-  
cuntur.*

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<sup>a</sup> Apud Zanchiū  
l. 2. miscell. in  
Theſſalon.

Labi electos at-  
que etiam sub-  
inde sic cadere  
Et denovo erige-  
da sunt scimus.  
Et id per respi-  
scientiam fieri  
non dubitamus:  
rerum ista ratio  
ſeu ſua eſt ad-  
modum diuerſa  
à prima illa ſo-  
lutione inſtitu-  
tione, per quam  
electi Chriſto in-  
corporantur. Ta-  
le inter ſtram-  
que diſcrimen  
ſtatui poſſe no-  
bis videtur, quia  
laeſt inter mor-  
tuum corpus Et  
illud quod mor-  
bo ſeu leuiore,  
ſeu grauiore ac  
lethali affectum

eſt illud ſane  
deſiderat, Et  
illud quidem Et

waights of the fleſh. The vniuerſitie  
of Hildeberg doth clearly teach, that  
the Elect, though loaden with hay-  
nous crymes yet looſe they not the  
grace of the holy Ghoſt, for ſit makes  
the ſame difference betwixt them  
and infideles, as betwixt à ſicke and  
deade man, becauſe euen as, the dead  
man to liue againe muſt recouer à new  
life, ſo he that is deſtroyed of Faith,  
muſt receaue the life of the ſoule  
which he hath not. And as the ſicke  
man ſtands not in need of à new life,  
but à ſtrengthening of that which he  
alwayes conſerued in him; ſo he who  
is defyled with ſinne hauing faith,  
hath no need of new to receaue the  
grace of the holy Ghoſt, but onely to  
be confirmed in that which he alwayes  
conſerued in his ſoule.

vitalis ſci, Et ita dicam, opus habet: hoc vero ſolum  
qua adhuc in eo reſidet vita (nota) labefactata  
inſirma inſtauratur, recreatur Et refocilletur.

<sup>a</sup> In antidoto  
Co. Trid. in  
Canon. 21.

Semen aliquod  
fidei manens in  
hominelicer ſuf-  
fecatum, etiam

But let vs heare <sup>a</sup> Caluin vpon this  
ſubieſt. There remayne in man, yea euen  
amidſt his greateſt tranſgreſſions, certaine  
ſeedes of faith, and afterwards he ſaith,  
that theſe ſeedes are à parcell of the true  
and liuely

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and lively faith. Wherby it is evident, that man in this estate, is in grace before God; seeing he saith that his faith is lively. And he teacheth in another place, <sup>b</sup> That as soone as the least droppe of Faith doth run into our soule, we begin to discover the face of God calme, sweet, and propitious vnto vs. Which Beza confirms, saying, that one sparke of lively faith, though sole, yet is it of such efficacie, that it gives vs a true assurance of our saluation. The same Authour being demanded in his Colloq. whether Dauid committing adulterie, lost the holy Ghost, <sup>d</sup> makes answer, that he did not loose, but conserue it. Which he declares by the similitude of a drunken man, who looseth not his reason, though it be not then perceived: and by the example of fire, which though couered in the ashes, yet is it not extinguished. Wherupō, he with whom he discoursed replying, that if he might gain the whole world

*inter gravissimos lapsus non nego. Id quantumcumque est particulam fassor esse Veras fidei, addo etiam Veram.*  
<sup>b</sup> 3. Instit. c. 2. §. 19. Vbi primum vel minima fidei gutta mentibus nostris instillata est, iam faciem Dei placidam & serenam nobisque propitiam contemplari incipimus.  
<sup>c</sup> Beza in Confess. c. 4. art. 20. Vera vel sola fidei scintilla habet enim esse efficax ut Vere nos de nostra salute securus reddat.  
<sup>d</sup> In Colloq. Möbell. Thesi de Baptis. Nequaquam amisit sed retinuit. Iterum ego dicit Davidem in adulterio perpetrato retinuisse Spiritu sanctu, quod similitudine declarabo. Erit enim non amittitur intellectus seu ratio, nisi ratio sese non exerceat: & ignis cineribus tectus minime extinguitur, sed latet: ita gratia, Fides & Spir. S. in lapsibus Sactorum ad rebus teguntur, ut non sentiatur, quod in Davidis adulterio factum est, in quo gratia Dei ad tempus reclusa, sed non amissa fuit.



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he would not teach that Fornicatours, and adulterers conserue Faith and the Holy Ghost in their adulterie; But A. repliyes<sup>2</sup> Beza, should be damned, if I taught any otherwise.

<sup>a</sup> Beza ibid. Ego sollem potius, si aliter docerem.

<sup>b</sup> Respons. ad alt. Colloq. part. 2.

Nor is it to the purpose to alleadge that in<sup>b</sup> his answer to the actes of this Conf. he denyes in expresse tearmes that euer he said that David in his adulterie retayned Faith and the holy Ghost: because this doth onely proue, that being convicted of his owne turpitude, he contradicted himselfe, but not that he said not what I obiect, and that in tearmes so expresse, that possibly I cannot put them downe in clearer words. And whilst he reprehends himselfe in this answer, be it that in words he denyes that David conserued the holy Ghost in his sinne, in deede and effect he affirms it, for he doth acknowledge in the<sup>c</sup> same place, That in his adulterie and homicide there remayned alwayes somewhat of the holy Ghost, because he was one of the Elect; seeing that according as I haue hertofore shewen<sup>d</sup>, following his owne opinion, the least sparkle of Faith, and

<sup>c</sup> Illum dixi quamuis adulterum & homicidam, tamen quoniam electus erat aliquis spiritus sancti in eo fuisse seruatum.

of the holy Ghost, doth iustifie à man.

Concerning that which they alledge, that his acts were not faithfully put downe, the answer is easie. For in this<sup>a</sup> booke of Christian questions and answeres, he brings the same examples which are put downe in his Actes, making à comparison betwixt such as fall into enormous crimes and sicke persons, who though sicke, yet are they not deade.

When the flesh overcomes the Spirit, saith Pareus<sup>b</sup> Professour of Hildeberg, as in the fall of David, the holy Ghost leaues to be in the Saints. God, saith Zanchius<sup>c</sup> is offended at the Elect, but neuer hates them. And in the<sup>d</sup> same place, because the sinnes of the Elect are forgiven them, and are not imputed vnto them so death; whence it is, that in regard of those that are in Iesus-Christ, the sinns committed by them cannot be said to be mortall. So that, all thinges are veniall to the regenerated who haue truly faith.

<sup>a</sup> Ibid. Quia peccata electis condonantur, nec mortem, id est respectu personarum, quæ sunt in Christo peccata ab ipsis admissa mortalia dici non possunt: quare in renatis & vera fide præcælit omnia sunt venialia.

<sup>a</sup> In quæst. Et responsionibus Christianis. Numquam spiritum sanctum eripi dicitur. Non aditorem fidem & eius effectum in electis interrumpi dico. Et in illis qui lethargo laborant, & in ebrijs impediuntur anima facultates, non tamen anima ipsa tollitur, cum inter lethargum aut ebrietatem & mortem ipsam plurimum intersit. <sup>b</sup> Pareus lib. 1. de amiss. gratia cap. 7. Quomodo caro vincit spiritum ut in Davide lapsa non ideo Spiritus sanctus. <sup>c</sup> In de peccat. lumen. Dicitur electis cum peccatis non nascitur, nec nunquam odit.

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Locis Commun.  
 Tit. de peccato,  
 in persona in  
 Christo electa  
 sunt, & fideles,  
 consequuntur &  
 illorum peccata  
 venialia non  
 esse, sed ve-  
 nialia.

Lib. 1. de amiss.  
 rat. & statu  
 peccati c. 8.  
 esse veniale &  
 imputari sunt  
 ignorantia, quia  
 peccatum esse  
 veniale est pec-  
 catum veniale do-  
 cari, non puniri.

Wortopus in  
 polem. Protest.  
 tract. 2. c. 3.  
 remittitur pec-  
 catum, potius  
 in com-  
 muni, adepto  
 in, & semel  
 sufficiens plena  
 remissio pecca-  
 torum presen-  
 tium & futuro-  
 rum (nota) re-  
 missione.

If men be elected (saith<sup>e</sup> Musculus) and faithfull in Christ, it followes that their sinns are not mortall but veniall onely.

Now we are to note, that veniall sinns with you, is not onely that, which as we teach, is pardonable, but euē that which is already pardoned: not veniall but veniated if one might so say: Which<sup>a</sup> Pareus plainely teacheth, when he saith, That to be veniall, and to be imputed, are contradictories; because for a sinne to be veniall, is to be remitted, and not to be punished. Whence it followes manifestly, that all the sinns of the Elect and faithfull being venial, none of them are imputed, none makes them worthy of disgrace: And this is that which<sup>b</sup> one of your English writers expresseth more clearly in the Protestants Apologie. Sinne is remitted as soone as it is committed, or rather before it be committed, man hauing once acquired iustification, which is a plenarie remission of all his sinnes present and to come.

Now I demand of you whether it be true that one of the faithfull let him



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leade what life and commit what sinns he pleaseth, cannot perish: whether it be true, that ther remaines alwayes in him some seedes of the holy Ghost sufficient for his iustification: whether God, though wrothfull against him, doe neuer hate him: whether, in respect of him, no sinne be mortall: whether the most enormous cryme, be not onely pardonable in him, but pardoned him: To conclud, whether euey one of the Elect, who dyes, in what euer sinne goe straight notwithstanding into Paradise: I demand I say, whether such Doctrin doe not make an open passage to all vice: and whether if there be one, that will abstayne from sinne, for feare of offending his God, and incurring his displeasure, thirtie others will not commit it following their owne sinfull inclination; seeing that, though God be offended indeed, yet sure they are that they shall not be deprived of his grace, nor draw his hatred vpon them? I demand further, whether in this name, such doctrine, be not worthy.

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not onely of hatred, but euen of hor-  
rour.

*The Religion pretended to be refor-  
med doth teach, that nether  
temporall nor spirituall laws of  
Princes, doe oblige in conscience.*

## CHAP. XIX.

**N**ether Pope, nor Bishoppe, nor no  
other man, saith<sup>a</sup> Luther, haue  
power to oblige a Christian to one Iose,  
saue onely by his owne consent. I cry out,  
saith he<sup>b</sup> in the same place, with assu-  
rance to Christians, that nether men nor  
Angells haue power to impose any lawes  
vpon them, but so far forth, as they them-  
selves please: for free we are from all law,  
We determine, saith<sup>c</sup> Calvin, that the  
conscience is exempt from all the authori-  
tie of men. In sequall wherof he proues  
that politicall lawes cannot oblige in  
conscience. Our consciences, saith<sup>d</sup>  
Dancus, are not tyed by the commande-  
ments of men, no other law, (then the  
diuine law) hath any thing to doe, with

a lib. de captiui.  
Babyl. Noq; Pa-  
pa, neque Epif-  
copus, neque Gl-  
lorum hominū ha-  
bet ius vnus syl-  
labe constituēda  
super hominem  
Christianū, nisi  
 fiat eiusdem con-  
sensu.

b ibid Clamo fi-  
denter Christia-  
nis nihil villo in-  
te posse imponi le-  
gi, siue ab homi-  
nib<sup>us</sup>, siue ab An-  
gelis, nisi quan-  
tum volunt; li-  
beri omnes sumus:  
ab omnibus.

c 3. Institut. c.  
19. §. 14.

Omnium hominum  
potestate exem-  
ptas esse (consci-  
entias) castissimus.

d In Antibel. l.  
de bapt. Ergo  
mandatis homi-  
num nostra con-  
scientia non ab-  
stringuntur.

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consciēces, and a litle after, Lawes made, *Alia enim nihil*  
 whether by Magistrates, or by the Church *ad consciēciam.*  
 doe nether loose, nor saue soules. Iesus-Ch. *Eges illa (qua*  
 saith <sup>e</sup> Wirtakerus, would haue vs to *tum à Magistra-*  
 obey the decrees of men, with libertie of *tu sunt, tum ab*  
 conscience. <sup>i</sup> Consciēces are obliged, by *Ecclesia) neque*  
 no other but the diuine Law. *perdunt animos.*

Hence it is apparent that you teach *c Ad rationem*  
 in expresse tearmes, that the lawes of *8. Camp. Chri-*  
 men, doe in no sort oblige consciēces; *stus voluit Gr-*  
 which is a doctrine detested by the *hominum decre-*  
 Catholike Church, and ought to be so, *sis libera consci-*  
 by all the world: sithens it layes open a *tia pareamus.*  
 broad gate to disobedience, ther being *f Lib. 8. Duran.*  
 no more efficacious meanes to teach *Consciētia nullis*  
 the contempt of the authoritie, of the *legibus adstrin-*  
 Church, Kings, and Magistrates, and *guntur nisi di-*  
 to violate their lawes and ordonnan- *uina.*  
 ces, then by openly persuading all  
 men that none of them oblige in con-  
 science. Now there remaynes nothing,  
 but that I earnestly beseech you to en-  
 ter into your owne harts, to dispose  
 your selues to enter into the way of  
 saluation. What, will you remayne in a  
 religion, which bragging of much, can  
 proue nothing? who knowes not that  
 it is now 1600. Yeares since Iesus-



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Chr. established his Church, with promise of perpetuitie: how can that then which was but hatched within the tearme of 100. yeares, be his? who sees not, that, the names CATHOLIKE and CHRISTIAN, being the Church her proper names, the religion to which they belong not, and to which the qualities which they signifie, cannot agree, cannot iustly boast that it hath the true Church? Who sees not that a Religion which manifestly contradicted the Scripture, in many principall points of its beleife, is not that which was left vs by Iesus-Christ, and his Apostles? Who sees not that they who vnder pretext of Gods honour, iniure him; who in words pretend holy Scripture, and in in deedes foist in place of it, that of men; and rely vpon it as the foundation of their faith; who sees not, I say, that those men carrie not the torch which we are to follow? Who will beleeue that he who denyes the greatest part of the misteries, because they are burdensome vnto him, who forsakes them to follow his owne wayes and

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fancie, who will haue no visible Heade of the Church, that they may liue free from obedience vnto him; who to exempt himselfe from labour, and painstaking, will not haue the blood of Iesus-Christ, to render our actiōs purgatiue, propitiatorie, or meritorious: who, in a word, banisheth all paine, to passe to heauē in a feather bed: who, I say, will belecue, that such an one is in the way of saluation, nay who doth not see, that he runs the straight way to his Eternall perdition?

Is any so silly as not to discover that they who promis the people full and intire libertie to use the Scripture, and yet giue them no other, but to looke upon the letters, and receaue into their eares the sounds of words: and who put the Bible into their hands, as the way of saluation, which yet they acknowledge not to be authenticall, yea depraued, and corrupt, are but meere mockers, and impostures in things of importance towards saluation? Who will not planely see, that a man hath no assurance in a religion,

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wherin all the assurance of saluation  
depends vpon the warrantie of mens  
opinions, and of each one, in his owne  
cause; in a religion the authours wher-  
of die desperate. Shall one follow  
those who professe punctually to fol-  
low Iesus-Christ, yet doe the contra-  
rie to that which he did in that most  
sacred misterie which he instituted  
before his death? Shall one iudge that  
a true religion which banisheth all sa-  
cryfice, without which neuer yet reli-  
gion was?

Who will not iudge that the true  
way not to follow the saints, is to fol-  
low their enemyes, and such as vomit  
out a thousand blasphemies against  
their honour, and puritie. Will any  
deeme it the readie way to Christ, to  
loade him with blasphemies and con-  
temelies issuing out of a sacrilegious  
mouth? And will not euen blind men  
see, that to make God authour of sinne  
and man's perdition, is to perish in  
ones iudgment, and to adiudge ones  
selfe to eternall flames? And verily, fol-  
lowing the Father's iudgment, he is  
lyable to a more greeuious cryme.



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who diuides the mysticall body of Christ, then though he should teare in peeces, his true body. Who then will not hold your religion abominable, which stands convicted of so great, and detestable a schisme? And who is he that will not condemne it, when he obserues it to be patched out of the horred heapes of old heresies, and consequently condemned by it owne iudgment, since it is condemned by the primitiue Church, which it doth acknowledge to be the true Church? Can a louer of vertue and hater of vice follow that societie, which shuts vp all passages to vertue? And will he not planely discern, that to lay open the way to all vice, is no other thing then to lay open the broad way to Hell. In fine, who sees not, that that societie, which will submitt it-selfe to no lawes, spirituall or ciuile, cannot be subiect to the lawes of God?

They are worse then blind men that cannot discouer this light. Let euery one open his eyes, and beware of being misledd by the comon error of many, to witt, that the desire they haue to be

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saued, put them in assurance, where  
euer they be. They may please to  
know, that if our desire were sufficient  
to iustifie vs, then they that thought  
they did seruice and saeryfice vnto  
God, in putting to death the Apostles,  
wrought their owne saluation, and not  
the damnation of their soules. Let  
them know, that though one haue an  
intention to goe to Rome; and yet  
holde on the way to Geneua, they  
shall neuer arrive at Rome. Let them  
learne of the Fathers, that there is no  
saluation out of the Church; none is  
assured against the wroth of God, who  
is not sheltered vnder that couert.  
Let not the simple deceaue them-  
selues, by thinking that their Minis-  
ters would not haue the face to preach  
with such assurance, what they were not  
assured of: because if it were enough  
for heretikes for the approbation of  
their doctrine, to publish it as good,  
and all contrarie to it, as worth no-  
thing, one could not accuse the im-  
pietie of the greatest Heresiarkes that  
euer liued, for with the pretended

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assurance of truth, they defended their blasphemies.

I know indeede that the conuersion of a soule is a difficult thing. I know that as an impoysoned hart, as the report goes, cannot be consumed by fire: so God, who is a consuming fire, doth hardly inflame harts infected with the poyson of errour, by reason of the obstacles which he finds therein. Yet can he, and will he doe it, if euery one putting of his passion, put on a fitt disposition, and imbrace the meanes prescribed by the holy Fathers. If thou desirest, saith <sup>a</sup> S. Augustine speaking to one that seekes his owne saluation, to put a periode to thy miserie, put thy selfe into the way of Catholike discipline: which by the Apostles descended vpon vs from Iesus Christ, and which shall be continued in our posteritie. That is to say, follow the Roman Church, which alone descended by an vninterrupted succession from Iesus Christ. To this Church it is that you ought to repaire, whither S. August. by another more expresse place inuites you. <sup>b</sup> Doe we feare, saith he, to betake our selues into the

*Lib. de Grilist.  
credendi c. 3.*

*Si iam tibi satis  
inflatus videris,  
finemque huius-  
modi laboribus  
vix imponere sa-  
quare Viam Ca-  
tholica discipli-  
na, qua ab ipso  
Christo per Apo-  
stolos ad nos et  
que manauit.  
Et optime ad  
posteror manan-  
tura est.*

*Idid. c. 17. Du-  
bitamus nos eius  
Ecclesia condere*







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FINIS.

Perlegi hunc conuictorum Lastriculum,  
Matthiaeolum plusquam Christum  
sapientem, in quo autores male ri-  
tatos, et nihil non sacra pagina  
dissonum edperio.

W. M.

